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# THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING



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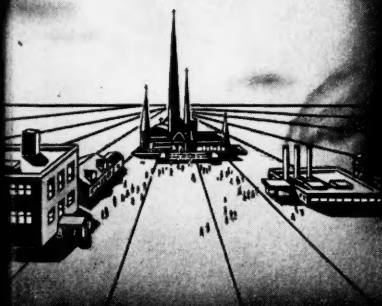
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## Amongst Ourselves

Most Catholics will see and hear many things during the month of February to remind them of the fact that it is Catholic Press Month. A large number of the subscribers to THE LIGUORIAN will not need these reminders to induce them to start dipping into Catholic journalistic and periodical literature. They are the ones who have written to us to the effect that they read THE LIGUORIAN or a large part of it every month. The purpose of the observance of a special Catholic Press Month is to induce Catholics (and non-Catholics, too) who do not read anything, or who read only secularistic literature, to begin to use what may be called an indispensable means of reminding themselves of God's place in their lives, of learning what God wants them to do for their own happiness, of being encouraged and fortified in the doing of God's will in the face of the example and urgings to the contrary that assail them on all sides today.

This will be the object of Catholic Press displays, which will be set up in church vestibules, schools and meeting halls with the hope that somebody who has not been reading anything that might help him to find his happiness in God, will begin to browse among the publications that can help him to achieve this purpose of his existence. Sermons will be preached, subscription drives will be held, school children will be inspired to campaign for Catholic publications — all with one purpose in

view: to start somebody reading good things who has not been doing so before.

As with so many drives and campaigns, the most important activity of Catholic Press Month is that undertaken by individuals who can talk from experience. One person saying to another, about a certain publication, "The reading of this has opened my eyes, has changed my life, has taught me things I never knew but needed to know, has brought me courage and inspiration," will be more effective in achieving the purpose of Catholic Press Month than many displays and sermons and school children campaigns. Speak up, then, all you who have told us how much THE LIGUORIAN has done for you. Speak up to your relatives, friends, co-workers and neighbors. Make it your object to make somebody read what they need to read by the powers of persuasion with which God has endowed you. You will find helpful suggestions in the article, "How to Talk about Religion," in this issue of THE LIGUORIAN.

Lent starts in the last week of February this year, and we have saved for the March issue our annual reminders of what it should mean to every Christian. The leading article in the March LIGUORIAN will be: "How to Get the Most out of Lent." It will provide you we think, with a new and happy way of looking upon the traditional observances of Lent.

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# THE Liguorian

February, 1953

a magazine for the lovers of good reading



*Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings*

## How to Talk about Religion

If you don't ever talk about religion to anybody, there is something wrong with you or your ideas of religion. And if you do talk about religion now and then, maybe you need the pointers here given on how it should be done.

*D. F. Miller*

"I NEVER TALK about religion," is a not infrequently heard boast of Americans, both Catholic and non-Catholic. I once heard a Catholic business-man attribute his success in life to that very boast. He said: "I have always got along well with others and I have succeeded in business because I have invariably kept this rule: I have never talked about religion or politics with my friends and co-workers."

The idea that this is a good rule to follow, at least in regard to religion, has taken deep roots in many people's minds. They consider it a measure that preserves peace, that promotes charity, that prevents expressions of bigotry and prejudice and hatred. The truth is that the observance of this rule can represent the greatest possible failure in the practice of charity or brotherly love.

The topic is complicated by many factors, however, and this will be an attempt to straighten out some of the confusion that has resulted from them. It will deal 1) with the false reasons for which people decide never to talk about religion; 2) with the kind of circumstances that do make talking about religion useless and even harmful; 3)

with the reasons that should inspire all Catholics to talk about religion when opportunities present themselves; 4) with the rules that should be observed whenever anyone does talk about religion.

1.

A great many different arguments are advanced by those who are convinced that it is a good idea never to talk about religion with others. Some of them, understandingly, are based on practical considerations, or on experiences and observations that have led to the feeling that only trouble comes from entering into any conversations about religion. Other arguments sometimes used are more dangerously erroneous because they are based on a completely false notion of what religion means.

Some put up their practical argument in this way: "Fanatics are always talking about religion. I don't want to be a fanatic. Therefore I never talk about religion." The trouble with this argument is that it proves too much, as any sophomore in logic could point out. There are fanatics on almost every subject that can be brought up in conversation — baseball, politics,

raising children, clothes, food, automobiles, even the weather. If you should not talk about any topic that has produced fanatics, you would have to make it a rule never to talk about anything. Religious fanatics are therefore no argument against sensible conversation about religion.

Others bring up the practical argument that "religious discussions never get anywhere, and therefore should be avoided." If that argument had any real force, we can be sure that the Son of God would never have become man, would never have preached a sermon, and would never have commanded that His followers make the truths He revealed known to the whole world. Experience itself flatly contradicts the statement that religious conversation never helps anyone to discover the truth.

Far worse than these mistaken practical arguments are those that are based on heretical or false notions of religious truth. The fact that these are favorite slogans of many Americans does not lessen their wrongness. One such is the idea that nobody can be certain about religious truth, and therefore nobody should argue about it. Another is the common opinion that all religions are equally good, and that therefore nobody should try to change anybody's mind about religion. A third is the proposition that religion is a purely private and personal matter, and that therefore nobody should invade another's privacy by bringing up the subject of religion.

It is surprising, and saddening, to know that there are many Catholics who use these arguments in one way or another. We hope that every Catholic who recognizes some of his own past thinking or speaking in any of

them will read on here and come to grips with the truth on this important topic.

2.

While no thinking man or woman should accept the principle that religion should never be talked about at all with friends and companions, it must be recognized by all that there are times and places and circumstances in which it is not prudent or helpful in any sense to enter into a conversation or discussion about religion. Such cases are exceptional; they can be quite clearly designated and described; they should not be taken as a solid argument for never talking about religion at all.

The first such occasion is that in which it is known by experience that there is no hope of having a friendly discussion on this topic; that rather it would only lead to blasphemy, or calumny, or ridicule of religious persons and things.

Sometimes a wife or husband in a mixed marriage will find that any mention of religion will only call forth a torrent of abuse against priests and sisters, or of blasphemy and profanity against God and sacred things, or of mockery and ridicule for those who believe in God. It is well known that such reactions to any mention of the topic of religion are usually no more than blustering efforts to smother an attraction for the truth, or to defend what the person knows to be indefensible. But so long as a person clings to the habit of thus attacking religion on the least provocation, it is prudent for others to say nothing at all about it. For the time being they must be content with prayer and good example as means of breaking down the person's unreasonable attitude. The same situation must sometimes be faced



among one's companions at work in an office or shop.

There are other occasions in which to talk about religion would bring down upon one unnecessary suffering and even persecution. One member of a family which has a strong mistrust of and even hatred for things Catholic may secretly become a convert to the Catholic faith. He knows that no amount of talking to his family would accomplish anything, but that, on the contrary, he would be subjected to great opposition and mistreatment if he did talk about religion. He has sufficient reason to remain silent; even, at times, to conceal his conversion from his family. The same might hold in the case that a person would surely lose a job on which his livelihood depends if he were to talk freely about religion. The fact that he could accomplish no good by such talk, and at the same time would suffer serious reprisals, makes it prudent for him to be silent till the circumstances change.

For some persons it is imprudent to enter into conversation about religion for the reason that they are not well enough instructed to speak intelligently, or that they simply find themselves incapable of expressing themselves clearly, on this topic. Either of these reasons for avoiding all religious conversation can usually be removed by more abundant and well-chosen reading or instruction. All that is said below about the positive reasons for not being afraid to talk about religion should be a spur to such reading and self-education.

3.

Apart from the exceptional cases, it can be laid down as a principle that religion is one of the most fascinating, most important, and most fruitful subjects about which one may speak to others. We are speaking here especial-

ly for Catholics, who possess, or should possess, very clear and certain convictions in this matter, and who enjoy an enviable and unshakable security and comfort as a result of the practice of their religion. For them the subject of religion should not be one that they have to force into their conversation, or, as the saying goes, drag in by the hair. It should enter into their talk as naturally and easily as do food and drink and clothes and work and money.

It is a fascinating subject, and therefore one that should be hard to avoid, for the simple reason that everybody thinks about the truths that religion is concerned with, whether they admit it or not. Everybody gives some thought to life after death, even if only to come to the conclusion that there is no such thing. Everybody wonders at times if there is a God, what kind of being He is, whether He has anything to say to human beings. Everybody has some ideas about why there are so many different religious denominations in the world, about whether all of them are good and true or none of them; about the value and purpose of churches and religious institutions. And it is doubtful whether there is anybody in the world who does not have some opinion, true or false, pro or con, good or bad, about the Catholic religion. Fascination for these and similar topics manifests itself in the fact that a priest can scarcely travel any distance without meeting someone who of his own accord brings up some question pertaining to religion. In view of all this it is strange that there should be Catholics who feel that the whole topic of religion should be taboo.

But the fascination of the subject is enhanced for intelligent Catholics, and all thinking people, by its supreme im-

portance. No one hesitates to talk about what he considers important. A man looking for a job, or for a better job than he has, brings up the subject spontaneously in conversation with others. Communists, who think that world revolutions and the smothering of all belief in God are important, are everlastingly talking about these things.

No topic can possess the urgency and importance, however, of the topic of religion for a convinced Catholic. It is a matter of heaven or hell for all human beings. It is concerned with the fate of individuals, not for a score or two of years or even for a long lifetime, but for endless eternity. Its importance overflows into the present world, because it is an elementary truth that peace on earth, decent family life, material prosperity for all, depend on the carrying out of the precepts of religion which lead men to heaven. The question should be, therefore, not whether it is useful to talk about religion, but how it is possible to avoid talk about a subject that has such far-reaching implications.

In addition to all this there is the fact that every true Christian must feel himself bound by the explicit command of Christ: Teach all nations. No Catholic may rightly feel that this command was directed only to the apostles, and now falls only upon their successors. It was a command laid upon everyone to whom the gift and knowledge of the true faith would ever be granted, to be fulfilled by each according to his opportunities and abilities. Surely the least that this means for every genuine Catholic is that, in his social contacts with others, he **speak** of the wonderful things that this knowledge of Christ has brought to him.

Moreover, the slightest reflection on the emptiness and futility and con-

fusion in the lives of people who have no faith or who do not have the true faith provides an irresistible spur to the instinctive charity of the truly Christian heart. Anyone who has light while others grope in darkness wants to share the light. Anyone who has certainty of life's meaning and purpose cannot meet people who are groping for certainties without wanting to share his own. The zeal of converts in this matter, even though at times it needs tempering with prudence, should represent the normal thing for all true Catholics.

4.

There are certain rules that can be set down for the ordinary person's conversation about religion that will both help him to avoid certain faults and add to the effectiveness of what he says on the minds of others. These are the rules:

1. *Know what you are talking about.*

Great harm is done by Catholics who leap into conversations about some truth of religion without knowing the truth themselves. Classic examples are the Catholics who talk about indulgences as if they referred to release from a certain number of days or years in purgatory; or those who explain the immaculate conception of the mother of Christ as if it were the same as the virgin birth of Jesus.

No Catholic should here say: "I don't know enough about these things to talk about them; so I don't ever offer to talk about religion." There is no such thing as a good Catholic who does not want and strive to know enough about at least the essentials of his religion to talk intelligently and soundly about them.

This is where good reading, listening to sermons, asking questions of

those who know, must enter into the life of a good Catholic. This can be set down as a principle: "If you don't know enough about the essential truths of your religion to talk about them, you don't know enough to be saved." You have the duty of learning, therefore, both for yourself and for others. Good reading is the easiest and most effective way to acquire that learning.

2. *Wisely choose occasions for talking about religion.*

Don't thrust the topic on others inopportunely. There is a time for talking about baseball, and a time for talking about the weather, and a time for talking about your job, and so with a number of other topics. If someone is engrossed in a discussion of sport, you will do no good by obviously trying to change the topic to religion.

Wait your opportunity and it will come. Those you talk with frequently are bound at times to ask questions touching on religion. They will need comfort that only religious truths can give. They will make statements that require kindly correction. They themselves will bring up the Pope, or Catholic schools, or the Catholic attitude toward marriage and divorce and birth-control. These are your opportunities.

3. *Use your own personal experience in talking about religion.*

Persons who would not at first be interested in the general theology or practice of the Catholic Church, will be interested in how these things affect you as an individual whom they know. So, for example, when the subject of confession comes up, speak about why you believe in it, what it has meant to you, how often you have gone in your life without ever experiencing the horrible things that many people are brought up to think

of as flowing from the use of confession.

Especially when others need comfort in sorrow (as everybody does at times) put your comfort into the form of the wonderful solace that your religion brings to you. It is through what your religion means to you as a living human being that others can learn what it might mean to them.

4. *To support your own explanations of religious truths, use auxiliaries such as good articles in magazines, good treatises in books, and the instructions of experts in religious truth.*

It is natural that you will at times feel dissatisfied with your own spontaneous explanations of religious truths. It requires a certain genius to select the clearest language and best imagery to explain something to another on the spur of the moment in conversation.

It is absolutely necessary that you do your best in this regard because of the importance of the personal element. But when you have done your best, offer a pamphlet, or a good article in a magazine on the subject, or a chapter in a book, to be read. Be on the look-out for magazines and books that you can refer to and pass on in such circumstances.

Above all, be ready, when the opportunity presents itself, to take a person who is interested to a priest for a full and detailed course of instructions in Catholic truth, or at least to an open course of lectures on what Catholics believe. Allay all unfounded fears by assuring such persons that they cannot possibly commit themselves, or be committed by anyone else, to becoming a Catholic until or unless they know all about Catholic truth and themselves choose to embrace it.

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5. *Don't argue about religious truth; limit yourself to explaining what you believe, with charity and patience.*

By arguing we here mean trying to win an intellectual battle with a person; trying to prove that he is ignorant or stupid; trying to defend your own honor and wisdom. If you enter upon a discussion of religion with anybody, it should be with but one purpose in mind, to help that person or at least bystanders who are listening in. If it can be foreseen in certain circumstances that nobody will be helped by a discussion of religion, it is best to keep out of it.

Often people will throw out rather wild statements about religion just for the purpose of promoting a useless discussion. Don't rise to the bait. A good way to meet such statements is to ask questions of the person in a sincere and evident effort to understand what is in his mind. Don't start explaining what is in your mind till you know just what is in the other person's mind. A man in a Pullman smoker may throw off the statement: "I believe that all religions are equally good." Very probably he is just looking for an argument if he knows you are a Catholic. Instead of giving him that, ask questions of him: "What do you mean? Would you want to include

Mohammedanism, Buddhism, spiritism, etc. in that? What do you mean by religion?" Let him talk as long as he wishes, and what began as an intended argument may end as a wonderful opportunity for explanation.

Above all, don't lose your head. Even when people make calumnious statements about all priests and sisters, or quote the most base interpretations of your Catholic practices, let charity and patience be your guides. Remember that they accused even Our Lord of drunkenness and other crimes, and He was silent. You prove nothing to anybody and you help nobody by becoming angry, sarcastic or bitter.

6. *In every sincere discussion of religion with anybody, don't fail to recommend prayer.*

It is not the truth itself that is hard for many people to accept; it is the consequences of accepting the truth. Only God knows how many arguments against the true religion have been raised and shouted, not because evidence of the truth was lacking, but because of a person's fondness for birth-control, or an invalid marriage, or some other sin. Only God's grace can remove these obstacles to an acceptance of the truth, and only humble prayer will win that grace. Urge its use on all who will listen.

## The Perfect Schedule

Imagine a train with no track to follow—that does not diverge an inch; without a clock to go by, that does not lose a second; without a crew to repair it, and it does not become derailed; and moves at the rate of 680,000 miles a minute!

Is there such a train? Yes, we call it the earth. Such a train could neither make itself nor happen by chance. God made it and millions of others similar to it.

---

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

Emerson

## "I Don't Feel Like It"

Have you ever said the above words? Have you ever acted on them in an important matter? Look closely at yourself here, and decide to keep your feelings where they belong.

*F. M. Lee*

THE first murder.

Cain felt that it was his brother's fault that God was not pleased with Cain's sacrifice, and he ran to destroy his brother, Abel.

Cain felt that God would not forgive him the horrible fratricide, the murder of his own brother, and Cain turned away from God in despair, to become a vagabond upon the face of the earth.

Cain felt this and Cain felt that. He let the feeling of hate and the feeling of despair surge throughout his being and they drove him on to murder and despair. Why didn't he think? Why didn't he use his mind, which would have told him that it was not, could not be Abel's fault? Why didn't he listen to his faith, which would have insisted that God can forgive anything, even murder? Because feelings were in the saddle that day, and that day feelings wrote their first terrible chapter in the history of human beings.

Feelings. What are they, these terribly powerful drives within us? Simply, our emotions wound up to a high pitch, usually because of some picture playing on the imagination.

An animal has them, but does not have to battle them. Fido can give in to his feelings. He sees a bone, and begins to feel good all over. Joy sets in, desire rises, and off goes Fido for the bone. He does not have to set up an inquisition over the matter, or challenge his feelings and emotions. Dogs never need inquire, "Am I allowed

this bone? What happened to the last dog that ate an unregistered bone? Will other dogs, boneless, resent this?" The dog simply has no mind, so he cannot ask his mind for a ruling in this or that case of aroused feelings. The dog has no faith, so he cannot be obliged to inquire what his church has to say about taking over stray bones.

Not that the dog is immoral. No, Fido is doing fine. God planned his instincts, and wanted him to follow them, as night follows day. That is why there is really no happy hunting ground for even your prize dachshund, Captain Mark Hermelschweber III. He cannot be forever made happy or be forever punished for following iron-bound instincts which he had to follow.

Thus for Fido and the Captain. But the human being finds himself in the heart of quite a problem when the emotions of joy or desire, hate, despair, fear begin to spread throughout his being. God does not wish this man simply to go loping after his quarry, or to run away because fear is mounting within him. On the vivid contrary, because He has erected within that man a tribunal of reason and faith, God very much insists that the gentleman set up an inquisition and challenge the rise of every last emotion and feeling.

Perhaps the court of inquiry shall find that the feeling of joy and desire is just fine in this case, and may be completely followed. Thus a martyr

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may be overcome with the emotional feeling that is desire to die for Christ. A lawyer may be overcome with a feeling of hatred against injustice, and go off on a crusade against graft. Here, the feelings are a mighty boost in the right direction. Calm reasoning says go ahead. Clear faith says go ahead. Go ahead!

On the other hand, after watching Cain's performance under the drive of blind emotion, we need no further hint that these feelings can work tragedy in our lives. The topic is not just serious, it is critical. Everybody in hell is there because of these feelings, unharnessed. Those people wanted to go to heaven. What happened? The thousand little cries of feeling, dictating every action, driving the human being on to this or that immediate happiness for the body, finally drowned out completely the terribly urgent cry of that soul for an eternal happiness.

Look at our own lives. How often do we not say, "I feel that I should go downtown this afternoon." "I feel that you are right," etc. We even use the word "feel" instead of "think." Maybe we are thinking, but the point is that feeling has such a recognized place in our lives that we even talk that way.

Let's bring the picture into better focus. One of the girls hints to you that Henrietta dropped a remark that implied that you must have used some of the club treasury money for your new coat, because your husband simply does not make that kind of currency. Well, you hear it. And things begin to happen inside you. Bells start ringing, red bells, the noise of red tractors, big red tractors, red freight trains, red B-thirty-sixes, all red, all zooming around inside your skull. You HATE Henrietta!

Of course, by this time, your out-

raged nerves are jumping, and your feelings are having a field day. They have taken over your whole system, you can hardly swallow, but you can now hate, despise, growl, attack, and rip like any of the so-called lower animals. Being above the animal in some things, you also know how to use the dial phone. You ring Henrietta, and the first and last and only word that she says is hello. The rest of the time you are cutting her into long, thin strips, and scourging her with them. Finally, you do bang down the phone, and pick it up to call thirty-two intimate friends, to whom will be thrown whatever scraps and left-overs of Henrietta remain, subdued, but still jerking a little. (By "you," I refer to the human race. All of us people.)

A lovely scene, as your beautiful Godlike soul bows down before the monster throne of your feelings. And you still haven't asked Henrietta if she really said that. If you had first inquired of your mind, it would have asked you to remember that Henrietta has been your dearest friend for thirty years, and has always defended you, come what may. Aren't thirty years enough reason for giving her a chance to defend herself now? And your faith, if asked, would have insisted that you forgive her, no matter what she did. Your faith will also have something to say about your destroying Henrietta's reputation in the minds of thirty-two people.

Feelings! Normally, the human being is supposed to grind the organ while the monkey runs up the gutter-spout with a cup to collect the pennies. But when feelings take over in our lives, then the monkey grinds the organ, and we dance to his tune, and run up the spouts, shrieking and scolding at each strange window. Begging for the poor penny of a momentary



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gratification for our feelings, but somehow, always returning with an empty cup. It seems to have no bottom.

What is wrong with us human beings that we go to such terrible lengths under the drive of these feelings? Why do we find ourselves throwing common sense and the teachings of faith overboard, and committing atrocities that would not even occur to animals? What happened to us somewhere along the line? Original sin happened. Until then, the feelings were kept in their place, and emotion waited upon the counsel, the advice, the command of our reason. Then came the first sin, wherein Adam and Eve deliberately turned their will away from God. In punishment, that will was hurt.

The will was hurt, and it couldn't order around the rest of the body in the way it used to. The body, the senses, the feelings wanted their own way now. St. Paul complained of the same trouble:

"For I do not that good which I will; but the evil which I hate, that I do."

The imagination is one part of us that became very unruly, hard to handle. Try to think of the imagination as a devilish, runty, little gremlin with a studio in your skull. He is an artist, and he loves to paint. Along with it all, he is a five alarm liar. He paints whatever he wants to, and obeys no law, no code, no conscience. He listened inside your ear when you heard about Henrietta. As soon as he heard the story, he dashed back to his studio, threw a fresh canvas on his easel, and dove into his colors. He painted Henrietta as a miserable old snag-tooth of a wench, who would stoop even to delving in your insurance policies to get at your correct age. And you sat there and watched him paint,

and your nerves started jumping, and you believed it all. Suddenly, you HATED Henrietta. The feelings and emotions were aroused by the paint-job, and there goes Henrietta. And there went Cain.

See how it works? Your feelings of hate were aroused because your lawless little imagination painted her as a lying old witch. And you fell for it. Remember that little liar in your skull, the next time that some impure imagining is tempting you. Remember the little liar, with no code and no conscience, painting out the fences that surround the commandments of God, painting out the fences between you and that green-looking grass on the other side.

And, above all, remember him the next time you come across some flagrant, off-color novel. He lies behind your eyes, and watches it all come in. He is so grateful to you for furnishing him with new inspirations, new colors. And what he does not use now, he will keep in the storehouse of your memory. Our little artist can reach into that memory-pool, day or night, and throw such a picture against his canvas as to leave you shocked and sorely tempted. And the feelings of pleasure will rise again, and the battle is on again, and you, poor dear, were fooled again. Who said, "I can read anything?"

But what do we do about all this? First of all, watch what gets through your eyes and your ears. They are the supply trains for the imagination, and if you don't allow improper pictures and readings and jokes any entrance through those eyes and ears, then the imagination will have to slow down production for want of supplies.

Back of it all, of course, you have to make up your mind as to what you want out of life. Do you want the



quick, poisonous satisfaction of giving in to each feeling and emotion as they arise in your life, or have you a long range policy? An ideal, so that when some unruly feeling gets in the way of that ideal, you lop off its head? Sometimes we find an artist, a painter, who is so desirous to put his idea onto canvas that he will ignore any desire for sleep or food. Well, that's it. Feelings and emotions may be fun, but we have to get so bent on eternal fun with God and His saints, that we are willing to slash away at any feeling or emotion that gets in our way to heaven. In short, we're on our way.

For practice, eat your next meal, not because you feel like it, but because God has a job for you to do on your way to heaven, and you need strength to do it. Thus you are eating because it is the will of God for you to eat. You are one jump ahead of the plain, animal feeling of being hungry. Don't take all the beauty and merit out of your life by making your work for God wait upon your feelings. Don't wait until you feel like forgiving that person, until you feel like getting up and going to Holy Mass on a week-day, until you feel like denying yourself the best in food, the best in clothing, the best in entertainment. Because — you may never feel like it, any more than Mary would ever feel like standing beneath the cross that day and watching her Son be murdered. Christ could not wait until she felt like it, and Mary would not wait. And He can't wait for you . . .

I think we all recognize that there is quite a bit of difference between the life of a blade of grass and the life of a cow. About all the grass can do is just stay in one spot and grow, whereas the cow can move about, and in general, gets quite a bit done around

the place. Walking, mooing, munching, and so forth.

Now, if the grass became dissatisfied and wanted to be able to move around like the cow, then the cow could oblige the grass only by eating it, destroying it, and gradually turning it into cow. And if the cow began to look higher, and decided that she wanted to be able to laugh and think and talk like human beings do, then all we could do would be to kill the cow, eat her, and then, gradually the steaks would become part of us.

So, the grass went up a step, and became part of a cow, and the cow went up a step and became part of a human being. And, now what shall the human beings do? Shall we look at the animals, hold out our arms, and whine?

"I want to go back down and live like you. I don't want to have to say prayers with my meals. I don't want a conscience around to nag me if I give in to my passions and feelings. I don't want to answer to God for anything. Heaven looks beautiful, but I am afraid to bid for it. I might lose."

No, we are the ones who threw wide our arms to God on the day of our baptism, and shouted, as we are still shouting:

"I want to go higher. I want to be like You!"

And God does not have to destroy us first. One Child has already died so that He can pour into us the very life of God until we can actually think and love like a young god. St. Paul finally realized the utterness of this sanctifying grace, and dumbfoundedly cried out, "You are gods, and sons of God!" All the fairy stories since the beginning of time had come true. We were princes and princesses.

Quietly, let us decide. Yes, there is an animal side to our nature, and out

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of it arise the feelings, the hates, the fears, the blind desires, the seething emotions. Shall they render us complete animals, crowding us into dark corrals of existence without beauty, without the touch of God, without the touch of hope?

Or shall we trample on these feelings, as we unfurl the banners of truth and faith, and marshal the powers of our will behind them? After all, we are only a little bit animal. Down deep we are the image of God, made

after His own likeness. Heaven, not a cattle-pen, is our home, and the home of our Father. Our destiny is eternal, and our heritage is happiness without end.

And if you don't feel like taking all this to heart, then you were the very one we were talking about all the time. Get out, and get on the road, child of heaven! And, if it's a rocky road, well, it leads you home, and that's all that roads are for.

### *Children's Prayer*

More than 2,000,000 American Catholic School children will recite a special prayer on the annual observance of Holy Childhood Day, February 2nd. Members of the Association are children up to twelve years of age who give their prayers and offerings for the salvation of children in Communist and pagan lands.

The prayer composed by Pope Pius XII at the request of the Holy Childhood Association to be said by children, reads as follows:

"O Jesus, born a tiny Babe so that all children may feel You are their Brother, and know that You love them, behold us from all over the world, united around You, to tell You today in one great chorus, that we love You and desire to reproduce Your traits in our spirit, our heart and life. You draw all to Yourself — and we respond so willingly to Your invitation. You open wide Your arms — and we are so happy to repose there.

"But, dear Jesus, all Your little ones are not here. The greatest number of little children do not know You yet as we do. They do not know that You are seeking them, that You are waiting for them, and that it is for them that You are asking those who love You, as the gift which would please You most and the one You desire most. For them, then we pray, dear Jesus, as we pray for ourselves.

"Grant that the glad tidings of Your coming and of Your Kingdom may reach out to all the corners of the world. Grant that to Your Name, O Jesus, may everywhere resound the Hosanna sung by the children of Jerusalem in the day of Your triumph. And may our words, eloquent in Your behalf, render to You, our Brother, our Friend and our Master, the praise which the pride of men denies You. Amen."

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Some people grow with responsibility. Others just swell

# Problems of Teen-agers

*D. F. Miller*

## Introduction

In answer to countless requests and suggestions, this new column is being introduced into *THE LIGUORIAN*. Its purpose is to help those who are between the ages of twelve and nineteen to look objectively at the various problems, confusions, annoyances that come into their lives, and to know and do what is right and good.

This column will not deal primarily nor usually with company-keeping and allied topics because these will continue to have their proper place in the regular feature entitled "Pre-marriage Clinic." All teen-agers are aware that there are a host of other questions and difficulties that arise in their lives. They also know, perhaps vaguely, that there is a right and a wrong way of settling these matters, at least for those who have faith in Christ and some desire to lead good lives. The attempt will be made here to set down the right answers, and to explain why the opposite are wrong.

The type of topics to be dealt with in this column may be exemplified by the following, each one of which will at some time or other be written about:

1. Teen-agers and obedience.
2. Teen-agers and study.
3. Should teen-agers take an after-school job?
4. Should teen-agers keep the money they earn?
5. Should teen-aged girls use make-up?
6. Teen-agers and the family automobile.
7. Teen-agers and mixed parties.
8. Teen-agers and vocation.
9. Teen-agers and modesty.
10. Teen-agers and "gangs."
11. Teen-agers' obligation to their parish.
12. Teen-agers and the choice of a school.

These are only some of the topics about which we have already been asked. There are hundreds more, and many variations of each of these questions, that teen-agers will want to ask. We shall welcome their letters with statements of their own specific problems. Every letter will be answered either in the column or privately.

It will be our constant effort to treat of these important problems of teen-agers with understanding and charity, while never compromising on the principles handed down to all of us by Christ. May He Himself make the words that appear here a help toward the holiness and happiness of all the young people who will read them.

# Patrons and Protectors

One of the best ways to keep heaven in mind is to be mindful of those in heaven who were and still are interested in your own work or your own problem. Look to your patrons.

*L. G. Miller*

IF YOU ARE the victim of a certain disease, let us say, lumbago, and ordinary medical treatment has failed to help you, the chances are you will begin to look around for a specialist in the field.

If you are in show business, and you move to a strange town, and you want to get started there in your line, you will probably first want to make contact with somebody who knows all the openings in that field.

This by way of introduction to a heavenly specialist in lumbago, namely, St. Lawrence, (who first suffered treatment by heat: he was roasted to death over a slow fire for his faith); and to St. Genesius, an actor himself on the Roman stage, or St. Julian, patron of fiddlers, jugglers and clowns. I am not trying to be facetious; the three saints I have named have been recognized as specialists in their field for seven hundred years. And they are only a few specialist saints out of many, as I will, by your leave, in some measure explain and elucidate in the following paragraphs.

Every Catholic, of course, knows something about patron saints. He was baptized with the name of a saint (or should have been) as his personal patron. His parish church is named after a patron saint. He probably knows that the patron saint of the United States is Our Lady under the title of the Immaculate Conception, and he may have heard that St. Joseph is the officially appointed patron of the universal church.

If he is a well-instructed Catholic, he may be aware of some other officially appointed patrons, e.g., St. Camillus, patron of those who care for the sick and of hospitals; St. Aloysius, patron of youth; St. Thomas Aquinas, patron of schools; St. Alphonsus Liguori, recently made patron of confessors. He knows that the church, in designating them as patrons, is begging their intercession in heaven and asking them to continue their interest there in some particular phase of activity in which they were much interested while on earth.

St. Camillus de Lellis, for instance, wore himself out in the care of the sick. When we pray to him, we merely ask him to put in a good word with Almighty God for those who are trying to follow in his footsteps here on earth. Despite the dark suspicions of some of our Protestant friends, that seems to us a very natural thing to do, nor does it detract in any way from the adoration we pay to God.

There are, then, patron saints of individuals and of churches and of countries, and there are officially appointed patrons of certain classes as well. But besides these there are literally hundreds of others who are recognized and invoked in some special way as a result of popular devotion and long tradition. Many of them received their titles during the so-called ages of faith, the twelfth and thirteenth centuries, and some even before that; their influence was sought in every possible department of life and against

every possible ailment. Nor was it just a matter of a title; the patrons were actively invoked, and were expected to take their duties of intercession very seriously.

In order to understand how so many separate patrons could come into being, it must be realized that our Catholic ancestors in, let us say, the thirteenth century had a radically different outlook upon life than have we. With us, our faith is too much departmentalized. One part of our life is concerned with going to Mass and receiving the sacraments. Another is concerned with digging ditches and filing invoices. Too many people feel that there can not be anything especially holy about the latter preoccupation.

For the people of the thirteenth century, there was no such division. Their vision was fixed outward upon eternity, and everything they did was directly related in their minds to eternity. The door in the wall between heaven and earth was ajar, and through the opening they could catch glimpses of their good friends, the saints, who had finished their work in this world. What was more natural, it seemed to them, than to invoke these good friends in all their needs and for all their enterprises.

Every class and condition, every profession and craft, every group and society, (and according to authorities, there were literally thousands of such divisions in the highly complex social organization of the thirteenth century) had to have its patron.

Often a saint was selected who had himself belonged to a special class or engaged in a special line of work; thus, for instance, St. Andrew for fishermen, St. Anne for houseworkers, Sts. Cosmas and Damian for doctors, and St. Crispin for shoemakers. Again, it

might be because of some appropriate circumstance in the martyrdom of the one selected. According to tradition or legend, for instance, St. Bartholomew was martyred by being flayed or skinned alive. What could be more logical in a delightfully gruesome sort of way than that he should be taken as patron by butchers, tanners, and (the final refinement) bookbinders.

Likewise, St. Catherine of Alexandria. No less an authority than Father Thurston states that the recorded facts of her life are largely legendary. Whether genuine or legendary, St. Catherine was seized upon by our ancestors as a very popular patron. In the account of her martyrdom, the saint was said to have been tied to a horrible machine equipped with four wheels, which revolved in opposite directions, and to which were attached knives, hooks and various sharp instruments, and dreadfully torn in this way, she gave up her soul to God. That is why, incidentally, St. Catherine is usually pictured with a wheel.

Now notice the sequel. The good, simple people of the thirteenth century listened to this delightful bit of biographical lore, and St. Catherine was promptly adopted as patron by the guilds of the knife-grinders, the millers, the wheel-wrights, the turners, and the spinners.

The Blessed Virgin, of course, was a favorite patron of all the guilds. For centuries the ribbon-makers had celebrated the Annunciation as their special day, and they were joined in the course of time by the news-dealers, at the period when gathering and dispensing the news became a profession, and not as formerly a universal avocation. The Annunciation by the angel to Mary that she was to bear the Saviour was, of course, the greatest news story of all time, and the news

dealers were eminently logical in selecting that day.

As for our Lady's Nativity, a whole assortment of guilds sought to do her special honor on her birthday: drapers, needle-makers, fish-dealers (perhaps because the ancient symbol for Christ was a fish), distillers, coffee-house keepers, cooks and restaurateurs, tilemakers and potters, pinmakers and workers in silk, gold or silver. Note how many of these trades are concerned with dispensing the substance or the symbols of good cheer. Our Lady's birthday celebration in a medieval town must have been something to behold!

It is interesting to note how some saints were such great favorites as to be chosen by a dozen or more groups or professions, while many others had just one each to look after. Checking through the list provided by Father Omer Englebert in his sparkling *Lives of the Saints*, I find, for instance, that St. Barbara is credited with no fewer than fourteen organizations, and an oddly assorted group of professions it is: firemen, mathematicians, fireworks makers, artillery men, architects, smelters, saltpetre workers, brewers, armourers, hatters, tilers, masons, miners and carpenters. According to Father Englebert, St. Barbara's biography is also mixed up with legend, but it was as a symbol and sign of faith and courage and all-conquering love of God that she has taken hold of the popular imagination.

According to the legend, Barbara, a beautiful Christian maiden, was placed in a high tower by her pagan father, Dioscorus, and there pagan philosophers were sent to confute her. But instead she confuted them, threw the statues of false gods out the window, and added a third window to the two in the tower as a sign of her belief in

the Holy Trinity. Her enraged father thereupon seized her and dragged her by the hair before the pagan prefect. Upon being condemned, Barbara was beheaded by her own father. The dauntlessness of Barbara could win the affection even of rough artillerymen, and Chesterton, in one of his most beautiful poems, the Ballade of St. Barbara, begs her protection as he pictures civilization undergoing its final terrible barrage from its enemies.

Perhaps the closest rival to St. Barbara is St. Eligius or Eloi. This Frankish saint, who died in the year 659, was a metal-worker by trade, and later a bishop, and seems to have powerfully attracted the veneration of our Christian ancestors, even though today he is almost unknown to us in America. The following guilds, 16 in all, claimed him as patron: metal-workers, blacksmiths, wheelwrights, veterinarians, saddlers, cutters, miners, locksmiths, clockmakers, carriage-makers, tool-makers, cab-drivers, farmers, jockeys, farm workers and laborers.

Many of the saints we have mentioned, and others too numerous to mention, have over the centuries come to be invoked in some special need or against some special danger or ailment. Again, this is largely a matter of popular veneration rather than official appointment, although there are instances like that of St. Blaise, in whose name there is a blessing for throats found in the Ritual (the official book of blessings used by the Church), and the custom is universal on February 3rd of receiving that blessing in church. Some remnants of the widespread use of the saints as intercessors in particular cases have come down to us. Thus, for instance, everyone knows of St. Anthony of Padua as being helpful in finding lost



objects, and St. Jude, patron of the impossible, has a large following.

But there are many others as well, and their names and the special intercessory power attached to them present an interesting study.

As was the case with many of the patrons, these special intercessors were often called upon in a special need because of some pertinent circumstance of their martyrdom. Thus, for instance, St. Acacius is invoked against headache, and it is understandable that he would be sympathetic when we learn that he himself suffered the supreme headache of losing his head by the sword for his faith. St. Appollonia has long been appealed to in case of toothache. In the account of her martyrdom we read that the cruel tyrant ordered her to be struck on the mouth with a heavy club until her teeth were all broken. St. Andrew Avelino died of a stroke of apoplexy, and is invoked in or against that ailment; likewise, St. Benedict for fever, St. John Evangelist for burns and poison (miraculously he escaped alive from the persecutor's cauldron of boiling oil), St. Lucy against hemorrhage (her body was torn by the persecutor until she was covered with blood.)

Others in this list became the object of popular devotion because of some incident or circumstance in their lives. It seemed natural, for instance, that St. Hubert, the hunter, should be invoked against the bite of mad dogs, or that St. Paul, attacked by the adder on the island of Crete, should be appealed to against poisonous serpents.

With St. Gerard Majella, a comparatively modern intercessor, the explanation of his special power is still more intriguing. St. Gerard is known as the patron of mothers, and his prayers have repeatedly proved powerful on their behalf. This humble Re-

demptorist lay-brother was falsely accused of fathering a child, and suffered greatly in consequence of the slander. Now in heaven, by a delightful twist of charity, St. Gerard seems to have accepted the field of motherhood as one in which he especially gains help and strength from God for those concerned.

Here are a number of additional special intercessors, listed without comment: coughs, St. Quentin; smallpox, St. Matthias; kidney diseases, St. Margaret; epilepsy, St. Vitus; hernia, St. Gomer (also the patron of those unhappily married!); cancer, St. Giles; skin diseases, St. George; eye diseases, St. Cyriacus; stomach diseases, St. Brice; breast diseases, St. Agatha.

Certainly there is demonstrated in all this a beautiful and touching intimacy between the church militant and the church triumphant; between the people on earth and their friends in heaven. It is to be regretted that in our modern day, with our essentially worldly outlook, we have lost much of this intimacy.

What a fine thing it would be if the Catholic members of each separate trade or craft or profession would be united spiritually by the common bond of a common patron. In at least three of the professions steps have been taken in this direction. Each year the lawyers in New York have their Red Mass under the patronage of St. Ives. In many places a group of doctors are united in a kind of guild with Sts. Cosmas and Damian, martyr-physicians, as patrons. And in quite a number of cities Catholic dentists are joined in a St. Apollonia's Guild.

It seems to us that a beginning along these lines made in the various other professions and crafts and trades could not but be a good influence in



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the whole troubled field of labor relations.

Here is a selected list of patrons whose names have been attached to the various trades for as long as 800 years. I note only that there may be other patrons in some cases besides the ones I have listed, and it will be seen that in some cases patrons do double and triple duty. Behind each saint's name is the appropriate feast-day.

actors—St. Genesius (Aug. 25)  
architects—St. Barbara (Dec. 4)  
bakers—St. Louis (Aug. 25)  
bookbinders—St. Bartholomew  
(Aug. 24)  
brewers—St. Barbara (Dec. 4)  
butchers—St. Bartholomew (Aug. 24)  
cabinet-makers—St. Victor (July 21)  
cab-drivers—St. Christopher  
(July 25)  
carpenters—St. Joseph (Mar. 19)  
dentists—St. Apollonia (Feb. 9)  
dock-workers—St. Nicholas (Dec. 6)  
doctors—Sts. Cosmas & Damian  
(Sept. 27)  
druggists—St. Cosmas (Sept. 27)  
engravers—St. Thiemo (Sept. 28)  
farmers—St. Isidore (May 10)  
firemen—St. Barbara (Dec. 4)

fishermen—St. Andrew (Nov. 30)  
fruit dealers—St. Christopher  
(July 25)  
gardeners—St. Adam (Dec. 19)  
grocers—St. Michael (Sept. 29)  
haberdashers—St. Louis (Aug. 25)  
hotel-keepers—St. Julian (Feb. 12)  
housekeepers and maids—St. Zita  
(Apr. 27)  
laborers—St. Isidore (May 10)  
lawyers—St. Ives (May 19)  
locksmiths—St. Peter (June 29)  
jewelers—St. Hubert (Nov. 3)  
musicians—St. Cecilia (Nov. 22)  
miners—St. Barbara (Dec. 4)  
painters—St. Luke (Oct. 18)  
policemen—St. Michael (Sept. 29)  
porters—St. Christopher (July 25)  
sailors—St. Nicholas (Dec. 6)  
singers—St. Gregory (Mar. 12)  
shoemakers—St. Crispin (Oct. 25)  
stenographers—St. Mark (Apr. 25)  
stonemasons—St. Stephen (Dec. 26)  
tailors—St. John Baptist (June 24)  
teachers—St. Thomas Aquinas  
(Mar. 7)  
laundry-workers—St. Clare  
(Aug. 12)  
weavers—St. Anastasia (Dec. 25)  
wine-growers—St. Vincent (Jan. 22)

### *No False Alarm, Either*

A Non-Catholic was being given a conducted tour through the shrine church at Carey, Ohio, according to Father Benedict, O.F.M. Noticing the confessionals built into the walls, the non-Catholic asked:

"What are those?"

The guide laconically replied:

"Fire escapes."

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Shakespeare wrote of the seven ages of man. It seems they have now been reduced to three: fable-minded, foible-minded and feeble-minded.

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Three great temptations face us all: the temptation to recline; the temptation to shine, and the temptation to whine.

*D. Christie*

## For Non-Catholics Only

F. M. Louis

### Is it Wrong to Leave the Religion of One's Birth?

*Objection:* I am opposed to all efforts to induce a person to leave the religion in which he was born for any other. I believe that if I was born into a Lutheran family, I should remain a Lutheran; if I was born of Baptist parents, I should remain a Baptist; if I was born a Catholic, I should remain a Catholic. Most of us are not capable of judging the arguments for or against the various religious sects, and therefore the best thing we can do is to remain in the one in which we were born and reared.

*Answer:* I am sure that if you think a little further about this matter, you will see that the principle of accepting whatever your parents hand down to you is not always a prudent or moral one to follow. If your parents are poor, must you be content with the same degree of poverty throughout life, with never an effort to raise your own economic standard? If your parents happened to be savages addicted to human sacrifice, would you be justified, even after you recognized the evils connected with their "religion," to follow in the footsteps of your parents? If your parents had no opportunity of education, and were brought up on misstatements about religious history and fact, would you say that it is lawful for you to accept these same misstatements even after your education proved them to be untrue?

You would be justified in adhering to the principle you have stated only on two false assumptions: first, only if all religions are equally true and equally pleasing to God, and secondly, only if you are right in saying that ordinary people cannot judge for themselves what is right and wrong, true and false, in religion.

If all religions are equally true, then you make God responsible for contradictions, which is a contradiction or denial of God's very existence. If there were only two religious organizations in the whole world, one denying what the other maintained as the will of God, then one of them would be true and the other false, and you would be bound to try to learn which was true and which false, no matter what your parents held before you or handed down to you. You cannot say that this is unimportant because it deals with eternity.

If ordinary people cannot judge rightly between the arguments for the different religious sects, then it must be said that the Son of God did a foolishly useless thing in becoming man and offering a way of salvation to all men. Either His way to heaven is discoverable by all, or it is worthless. Anyone who believes in Christ must start all his religious thinking with the conviction that he can and must find the one way outlined by Christ.

Loyalty to one's parents is praiseworthy and admirable. But it must be superseded by the obligation of looking for religious truth and following religious truth when one is old enough to use the intelligence God gave to each immortal soul He created, and the graces with which He will always support that intelligence.

# Open Letter

## To the Family of One Mentally Diseased

In response to sorrowing letters from many readers.

Dear Friends:

We write these lines to you with full realization that there are few trials that anyone might be asked to bear that are heavier than the one that God has permitted you — to see a beloved member of your family deprived of the use of the mind.

To see someone whom you love suffering in serious bodily illness is a great sorrow. Greater still is the heart-ache that results from being separated from a mother or father, a husband or wife, by death. Yet neither of these trials can be compared, we believe, with that of seeing a member of one's own family in full health of body, but incapable of using either mind or will like a normal human being.

You speak to such a one, but there is no answering recognition of the meaning of your words. You want with all your heart to help the person, but nothing you say or do can modify or alleviate the tortured writhings of the diseased mind. You are close to the sufferer, yet far away; your love remains strong, yet it is like love tendered to a distant stranger, who can neither hear nor heed anything you have to say.

For the fruitful bearing of this heavy cross, there are two things you need. You need, first of all, a deep and growing conviction of the spiritual principles that apply to it, and a remembrance of them in every moment of anguish caused by the collapse of your loved one's mind. And you also need readiness to do the prudent and practical things that are called for in such situations. It is not

easy for you, so close to the problem, so emotionally involved, to be objective and clear-headed in your attitude toward it. You need help from outside your own family circle. Listen, then, to some of the principles that must be brought into your thinking on this matter.

You need, first of all, I say, solid convictions about the spiritual principles that apply to your trial. The following are the ones you must cling to, because each one meets a specific worry of your mind and a special temptation in your soul.

1. *Calamities like this do not happen without God's permission and providence, i.e., without His definitely relating them to the final welfare and happiness of all concerned.*

You will be tempted, as a natural reaction to your helplessness to do anything for your mentally diseased loved one, to feel that this trial is utterly unreasonable, that no possible good can come from it, that it is a proof that God does not care what happens to you or your loved ones.

This temptation can be and must be resisted only by repeated acts of confidence in God. He has given proofs abundant of His love. He has taught you about heaven, which is the only place free from sorrow. He has foretold suffering for His followers, on the basis that all must share in the penalty due for the sins of the whole human family. He knows what you are going through and He can and will make it a source of greater happiness

in the end, if you accept it as coming from His all-wise will.

2. *The salvation of your loved one's soul must be your permanent desire, and that is not jeopardized by insanity befalling a good Christian, but rather made more secure.*

If you are a good Christian, you will recognize the truth that there is absolutely no comparison between the sorrow of seeing a member of your family living in a state of mortal sin, and that of seeing such a one deprived of the use of the mind. It is too easy to forget, in our various trials, that the only real evil in the world is serious sin, and the only lasting tragedy is death in mortal sin. Every other catastrophe is temporary. Every other misfortune can be a means of preventing that final calamity from overtaking your soul or the souls of those you love.

If your mother or your father or your husband or wife has lost the use of her mind, they have reverted to the state of a child before it reaches the use of reason. If they were good people, trying to serve God and to live according to the pattern set forth by Christ, you may be sure that they are now safe forever. Nothing they do or say can take God's grace from their souls. They belong to God and cannot reject Him any more. This is the conviction that fortifies your own soul.

3. *No stigma is to be attached to the foolish sayings, the persecution complexes, even the turning against those closest and dearest to them, of those who have lost the use of their minds, because they are not responsible for what they say or do.*

You would do wrong to let yourself manifest a feeling of shame or injury or even sensitiveness over the un-

reasonable and sometimes unjust and violent things said by an insane person. Nobody but God knows just exactly what insanity is; but we do know that it is a state in which a person has no control over the ideas that flit through the mind, and no accountability for the words by which these irresponsible ideas are expressed.

It is natural that you will keep trying to talk logically and sensibly to such a one, hoping and praying that through some miracle of God's goodness, his mind will suddenly snap back into normalcy and recognize the sense of your words. But so long as this does not happen, you must not permit yourself to be hurt by what he says, realizing that it is exactly like the babbling of a child with no tiny element of free will to make it a conscious offense of any kind.

4. *The highest of all forms of charity is that exercised toward the mentally diseased, because it is charity that can expect and receive no reward except from God.*

Despite all our efforts and intentions to the contrary, so much of our charity toward others is marred by some strain of selfishness. It is almost impossible to be kind and generous and forgiving and patient toward other human beings without receiving some natural reward from them, if only in the form of their affection. Too often the expected reward on earth becomes too large a part of the motivation of charity to make it worth very much in the eyes of God.

Charity toward the insane, however, is largely free from this danger. It means being patient and kind and self-sacrificing in their behalf, even though one knows that there will be no thanks, even that they may turn against their benefactor.

It is in this thought especially that

the love of a child for a mother or father who has become senile or demented will take comfort. The mother and father took good care of their child when it was irresponsible and helpless and without the use of reason; now the child's charity repays a debt by exercising the deeds of charity toward a parent who has reverted to the state of a child.

*5. In heaven, everyone who is saved will have a perfect mind and, after the resurrection, a perfect body as well.*

The most consoling spiritual thought of all is the truth that baptized persons who have been insane from childhood, and loyal Christian adults who lose their minds, will not be thus forever, but will have the full use of their minds in heaven, and will be able to rejoice with those who suffered from their misfortune on earth. This very thought has the power to lift up the hearts of those who must bear the affliction of a loved one's insanity, urging them to make more sure of reaching heaven themselves. Anything in life that accomplishes that, has much in it that is good.

2.

While you must keep all the above spiritual principles in mind, these do not free you from the responsibility of taking certain practical measures in the event that a member of your immediate family becomes afflicted with a mental disease.

Let us note here that we are writing to those of you who have asked us to help you face and bear the problem of mental disease in your family. Your number is large enough, and your sorrow great enough, in these times of stress and confusion and fear, to warrant all the space and time we can give you. At the same time we neither want to make others unduly afraid

that this misfortune will befall their home, nor to leave entirely unprepared those on whom it may fall at some time in the future. Thousands who read this letter may be made thankful by it that they have been spared such a cross. A few among them may have yet to face it in the future.

There are three practical rules, often neglected, that should be observed as the fullest exercise of charity both toward the mentally ill themselves, and all who are concerned about them.

*1. Seek professional advice and help as soon as the symptoms of mental derangement become clear.*

You will find many circumstances conspiring to keep you from carrying out this important advice. You may find yourself loath to call in a doctor; inclined to want to hide the condition of the one afflicted; or even living in the hope that sooner or later the person will spontaneously recover and become perfectly normal again.

Often, too, there will be some members of the family who will resist the idea of seeking expert advice and help. That person will paint lurid pictures of what terrible things will be done to the patient, and present stories of the experiences of others in whose case no good, but seemingly only harm, came from a doctor's treatments.

Then it may also happen that you will have great difficulty in getting the patient to a doctor or alienist. Sometimes such patients, while exhibiting all the signs of a complete mental breakdown, may still retain one almost rational fear, that of being declared mentally ill and in need of treatment. Thus he will do anything in his power to avoid cooperating with a physician, and will plead with his family not to be subjected to any examination by a doctor or expert in mental diseases. The case may even be

such that only through force and trickery will it be possible to bring professional care to the mentally sick person, and there again you will meet with objections from some of your own loved ones.

Prudence demands that all these obstacles be overcome where there is any possibility that skilled treatment may help to bring the person back to normal. As with many physical diseases, so with those that are mental, the earlier treatment is given the better is the chance of recovery. And all sentimental objections, and feelings of repugnance for what must be done, should be thrust aside in favor of the one thing that is desired, a cure of the patient's disease or at least improvement in his condition.

The physician who is called may recommend that shock treatment be given. Here again you may have to face violent objections from members of your family, and pleadings of the patient himself, and your own feelings of repugnance for such treatment, before you can have the treatment given. But again, you should remember that this treatment has helped and cured many others, and if it is advised by a professional in these matters, you should cling to the hope of recovery it holds out, and try to arrange for it as smoothly and easily as possible.

*2. Accept and act upon professional advice to the effect that a member of your family who is mentally ill should be placed in an institution for the care of such persons.*

There are two kinds of professional people whose advice should be sought when the question of institutionalizing a mental patient arises. One is your pastor or spiritual guide, who is competent to judge circumstances that do not fall within the scope of medical and mental experts. There are bound

to be questions of whether keeping a mentally ill person in your home will not be an injustice, or, in some way, harmful to others in the house; of whether you can provide the proper companionship and day and night care that may be required; of whether it would not be harmful to your own health or nerves or spiritual life to try to care for such a one in your home. Your pastor can evaluate all the circumstances better than you can: his decision in the matter may be followed with perfect confidence that it is the will of God.

The other kind of professional person whose advice must be followed in this important question is that of the physician whom you have called in on the case. If he decides that there is some danger in trying to care for the person yourself because of his paranoic tendencies, or that it is humanly impossible for the person to be cared for properly outside of an institution, then be obedient to what he recommends. Obedience is better than the sacrifice you would be willing to make in trying to care for the person yourself.

When you have taken such advice, and you go to visit the patient in the institution, you will find your feelings inclined to be greatly upset by the seeming coldness of the place, in contrast to the warmth of your own home. You will also very probably be assailed by impassioned pleadings of the patient "to take me home," and that too will disturb you greatly. But remember a person who suffers from a serious mental ailment does not suffer from the lack of the comforts of home and would not have the capacity for enjoying your home even if he were returned there. Such a one lives in a world within himself; and while external things may stimulate certain re-



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flex ideas and pleadings, there is little reflective consciousness on the circumstances in which he lives.

3. *Try to remain calm and self-possessed and unargumentive in the midst of the arguments that may be raised by relatives and friends against the course that you have taken.*

If you were the one who had the decision to make in consigning your mother or father or other close relative to an institution, your own peace and mental security must rest on the fact that you acted in obedience to trusted spiritual and medical advisors. Individuals can make mistakes and have made mistakes in handling this kind of problem, either by not committing a member of their family to an institution when they should have, or by acting too hastily in so doing. No such mistake is possible when you have acted only in obedience to the urgings of both spiritual and medical experts.

No matter how wisely you have taken counsel, however, and how obediently you have acted, you will find that some members of your family will feel and even say that you have done the wrong thing. You may be the one

who sacrificed your own life to take care of your mother and father. You may be the one who had to decide, with the counsels and urgings of your spiritual and medical advisors, that it was necessary to place your mother or father in an institution. Your married brothers and sisters cannot understand how you could do such a thing. They could not take care of the patient in their own homes; but they feel that you should have carried that burden yourself and forever. Try to understand their lack of understanding. Try to be patient with their half-expressed resentment. Don't argue with them or grow angry with them. Leave the issue to God where you placed it in the first instance by your obedience.

Thus you will make a great source of virtue and merit out of your affliction, and, as with all our human sorrows, you may await with confidence the day when you will be shown the reason for it, and made to rejoice forever over the good that God drew from it for yourself and for all whom you love.

In the charity of Christ,  
D. F. Miller, C.S.S.R.

## Silent Catholics

"Every day of the year, we of the Catholic laity are as conspicuous as the holy ashes that annually bless our foreheads — and yet we would hide. Keep the peace. Don't say anything that would offend anyone, or make for an uncomfortable situation. Don't parade your religion; it's so ostentatious . . . leave the evangelizing to the priests . . .

"Whose ashes am I carrying around on this proud, jealous brow that was once signed with the chrism of salvation and became the temple of the Holy Ghost? Whose ashes mar this sacrosanct being, too proud to be mocked and too much in love to share it with his neighbor?

"The answer is simple, and it's the one I should have given to myself, if not repeated aloud. Whose ashes? Lord have mercy on me, a sinner — they're my own!"

David Vincent Sheehan in *America*

Be careful how you live. You may be the only book on Christianity that some people will ever read.

*Precious Blood Messenger*



## Pre-Marriage Clinic

D. F. Miller

### Is Plastic Surgery Lawful?

*Problem:* Is it wrong for a girl in her middle twenties to try to have her facial appearance improved by plastic surgery? Is it a sin against humility or the fifth commandment or any other law of God? I am not an introvert, I like people, and I would like to get married. But I have had no prospects of marriage, and I feel that the correction of certain defects in my appearance would give me more confidence and even perhaps an opportunity of marriage. Your advice would be greatly appreciated.

*Solution:* In itself, and if it is advised and executed by a reputable and experienced surgeon, the improving of one's appearance through plastic surgery would not be wrong. If men may shave to improve their appearance, and women may use cosmetics and wrinkle-removing massages, etc. to improve their appearance, so one whose features are somewhat defective or irregular may have them corrected by means of an operation for the sake of appearance. It must be assumed, of course, that the operation is not a dangerous one, nor one that might do greater harm than good. Reputable surgeons are the ones to decide that.

However, one who is interested in the spiritual aspect of things should be reminded of the danger of unworthy motives in trying to acquire a more attractive appearance. There is, first of all, the danger of being motivated only by vanity, which is an inordinate desire to be admired, to be praised, to be considered beautiful. An ordinate or praiseworthy care of one's appearance is motivated by charity, i.e., by the desire to be pleasing to others, not to bring honor to oneself. Thus a person should dress neatly, and take proper care of the hair and even have defective features improved, primarily to make others happy. It is an old saying that our appearance belongs to others, not ourselves, and we should be concerned with making it a source of joy to them.

A second danger to be avoided is that of undergoing plastic surgery with the idea that this will be an infallible means of insuring a happy marriage. God's will must be taken into account here, and it may be His will that a certain individual will not be directed into the state of marriage. To pin all one's hopes in life on marriage is to render oneself an easy victim of the wrong kind of marriage; it has led too many girls into marriage with a divorced man, or a man without character. Having her features improved by plastic surgery should make a girl determined more strongly than ever that she will never sacrifice God's love and friendship for a bad marriage, no matter how many opportunities of so doing may arise.

## Readers Retort

In which readers are permitted to express their minds about articles and opinions published in *The Liguorian*. Letters must be signed and full address of writer must be given, though city and name will be withheld from publication on request.

Pelham, N. Y.

"I was shocked to read your answer to Mrs. R. M. G.'s letter in the November LIGUORIAN. I am also the parent of a Catholic child in a public school. My reason for transferring the child was the over-crowded condition in the Catholic school. When I made the change no one told me it was a mortal sin and that permission of the bishop was necessary. In fact I had never heard a priest say such a thing from the pulpit. Since our parochial schools are so crowded our pastor never mentions the matter of the obligation of sending our children to a Catholic school. Long ago priests used to mention this around August but even then I never heard about the parents being unworthy to receive the sacraments if they did not send their children to the Catholic school. When I see the lines of children who attend instructions for public school children I wonder what our pastors would do if all Catholic parents were suddenly to apply to place their children in the Catholic school. If it is true that it is a mortal sin not to send one's children to a Catholic school, I think the matter should be brought out very forcibly from the pulpit.

Mrs. L. C."

*Many things that are brought out forcibly from Catholic pulpits pass right over the heads of people because they are distracted or sleepy or just not paying attention. That is one reason for our constant insistence that people need to do some Catholic reading to back up and bring home to them what is said in the pulpit. The universal law of the Catholic Church prescribes that Catholic parents must send their children to a Catholic school if one is available and they*

*have not the permission of their bishop to do otherwise. It is their obligation, therefore, to apply for the admittance of their children to the Catholic school; it is the pastor's obligation either to provide room for the children, or to obtain the permission for the parents to send their children to a public school. To take one's children out of the Catholic school because one does not like the "overcrowding," without saying anything to the pastor, is seriously wrong, whether the pastor runs after you to tell you so or not. Do go and talk to your pastor soon, so that you may receive the sacraments in good conscience.*

The editors

Somerville, Mass.

"Let me answer the criticism of J. O'S. levelled at your September editorial on the opening of school. The part of the editorial you criticized was the part for which I stood up and cheered. You may be aggrieved at the very idea that there might be corporal punishment in a parochial school, but what makes me sad is the fact that there is none. More than once I have taken up where the Sister left off and my children have learned some valuable lessons. If guilty, I've taught them, take your punishment; if innocent, keep your lip buttoned. Under this system they become cooperative and obedient because they know it is strictly up to themselves to stay out of trouble. I won't say they have no inhibitions; very probably they have loads of them. But I like *inhibitions* in children and grown-ups too, because I've seen some pretty awful uninhibited specimens. Discipline isn't just spanking, you know. It can take the form of teaching a

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child not to 'cry-baby' when unjustly accused. And that, by the way, is elementary Christianity, call it an inhibition or what you will.

E. J."

*As Cardinal Newman said: "there are two sides to every question." On the question of raising children, there is the side that has been frightened by too much dabbling in the fancies of psychiatry into over-indulgence with and even the pampering of children. There is the other side that believes in discipline, correction and punishment for the mistakes of children. We repeat that, in our opinion, the trend of the times is far too much in favor of the former.*

The editors

Ottawa, Ill.

"Please do not let us miss an issue of THE LIGUORIAN. It is by far the best magazine we have ever read. We are particularly interested in the discussions about unions. My husband is a union man and a factory worker. So many people seem to think we are rolling in money, but we are just getting by. Except for a car, we enjoy no luxuries, very little entertainment (one or two movies a year), very few new clothes. I can count on my fingers the hats I have bought in ten years of married life; not one of them has cost over \$1.00, all purchased cheaply at the end of the season. We've had heavy medical expenses with our children, and my husband had to build our home with his own hands. With our scraping along on the so-called high union wages of my husband, it hurts to be accused of being Communists and the whole cause of inflation every time the union asks for a few cents increase in pay. . . . Another topic on which we agree with you is that of race relations. My husband who is a convert of only two years, and myself do not believe in segregation of any kind. It breaks my heart to hear some people, even Catholics among them, loudly proclaim that, 'the colored are all right in their place,' or that

they are in favor of justice for Negroes but — . There is always that 'but.' When our two boys grow up we hope they will be priests, but if not, the color of their wives will not matter to us; only character and religion will be of importance.

Anon."

*It is too bad that some of those who accuse union men, who have finally got to a point where they make seventy to eighty dollars a week, of being greedy and reckless in their demands for wage increases, cannot have the opportunity of trying to buy a home and raise a family on their salaries. There would be great lessons in the experience.*

The editors

Rochester, N. Y.

"On September 19th last year we lost our oldest son, only nineteen, from polio after but one day's illness. Your article, 'How to Grieve for Your Dead,' did more for me than all the notes of consolation we received. No words of mine could tell you how magnificent I think your magazine is, and I receive five to ten different ones every month, some by subscription, and others by individual purchases. The others are as the yolk of an egg to the sun in comparison. As a result of my raving especially about your article on grieving, a friend asked me to send in her subscription at once. Please start with the November issue.

Mrs. J. H."

*It is the constant effort of the editors of THE LIGUORIAN to help people meet the personal and spiritual problems they must face, and it is their greatest reward to be assured that they have succeeded in just that. Spreading THE LIGUORIAN spreads the help.*

The editors

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Syracuse, N.Y.

"In your article, 'How to Grieve for Your Dead,' in the November Liguorian, I read the statement: 'Nothing is permitted by God to happen to one human being that is not intended as a lesson for others.' What of the case in which a man, single or married, leads a married woman into a sin and thereby wrecks her husband's life and home? And is not such a contemptible action responsible for the husband's falling into the same sin and going out with other women? How can the sin of the first man be said to be permitted by God as a lesson to others, when it really causes the sins of others?"

C. L."

*Of course God never causes sin — that is man's doing only — but God does permit one person to suffer from the sins of another for good and wise reasons, and He does make such suffering from others' sins a means of salvation and sanctification for those who resign themselves to His will. If one man uses the sins of another as an excuse for his own, he is no better than the other. God's universal providence means that nothing — absolutely nothing — happens outside the control of our own free will that God does not make part of His plan for our eternal welfare. Anyone who deliberately commits sin because of something God has permitted to happen has no belief in providence and no love of God.*

The editors

Baltimore, Md.

"The Redemptorist Fathers can continue to preach 'fire and brimstone' in THE LIGUORIAN and in their mission sermons so far as I am concerned. I am in the middle of the finest mission I have ever attended. Frankly, I was 'scared' into making it by the sermon given by the Redemptorist Father on the Sunday it began. I am thankful I am attending. I urge all readers of THE LIGUORIAN to make a Redemptorist mission if ever they have the opportunity. We all need to be reminded more often that life is

short, but eternity is inconceivably long. Keep up the same good work in your magazine. I'll always enjoy reading it, with or without pictures.

Miss V. B."

*Redemptorists are missionaries, whether through the spoken or the written word. We publish this tribute to encourage others not to try to evade the essential truths they present.*

The editors

Portland, Maine

"Largely for very personal reasons, nothing weighs more heavily upon me than the black and jagged rocks of religious bigotry and misunderstanding. It seems that I am the man in the middle and I get it both ways. From my observation, then, it does appear that 'The Anti-Catholic Tradition,' by J. E. Doherty in the November LIGUORIAN, tends to over-emphasize the Maria Monk sort of thing. Who bought the 300,000 copies I do not know. Certain it is that I know of such books only by hearsay; neither would any rural Yankees of my acquaintance be interested in the stuff, and their favorite drink is good Maine cider, preferably sweet. The sort of calumny such stories represent is only as the sea-wreck drifting upon the deep, dark currents of prejudice beneath, a prejudice so hard and intense that it seems at times palpable, twisting and bending every fact that it encounters. It is true that this prejudice began with the stories invented by German barons and English lords to justify their plundering of the monasteries. But the one event that has given such tales credence among Protestants, that has built up the solid wall of hatred still encountered today, was the massacre of the Huguenots. To understand how this event can be kept so bitterly alive one must understand the harsh Calvinist mind and Calvinist theology, at once both unforgiving and impenitent. One must understand too that there is genuine fear that wherever and whenever the Church is strong enough,

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the event will be repeated. It will require a vast amount of penance and prayer on the part of Catholics to exorcise this particular devil.

C. S. L."

*While we are convinced that prejudices are not destroyed by knowledge alone, but only by charity with knowledge, we believe that the imparting of knowledge cannot be neglected. In our own experience we have known persons who feared priests and hated sisters, without any historical knowledge of how such hatred began, whether with the Huguenot massacre or the cover-ups of the monastery plunderings. Knowledge of the facts will help such people, if charity accompanies and follows the imparting of the knowledge.*

The editors

St. Paul, Minn.

This is a long delayed letter to tell you how much I enjoy THE LIGUORIAN. It is the finest Catholic magazine I have ever read. After the birth of our second child, we were strongly tempted by our worldly friends to take up the practice of birth-control. I had a bad case of toxemia with both my children, and was in the hands of a doctor who thought that people should not raise more than two children. I changed doctors for my third child, and had no trouble. To get back to your magazine, when we had almost weakened, THE LIGUORIAN came with an article on birth-control, and all the answers were there. We look forward to our copy every month.

Anon."

*Those "worldly" friends that everybody has are one of the chief reasons for the publication of THE LIGUORIAN. Somebody has to keep people mindful of God's wishes and commands.*

The editors

Merian, Pa.

"Thank you so much for the two articles on vocations (Oct. and Nov. issues). I read them to my sixteen year old son. In fact I have read many an article to him during the past year. Possibly in the future you could have an article explaining the differences of the various religious orders. We know that they are all different in some respects, but we don't know just what the differences are. Also could you not have something for the teen-agers on the importance of study and similar topics?

Mrs. H. W. H."

*The teen-age column starts this month. Material on the different religious orders will come later.*

The editors

Berkeley, Calif.

"Your LIGUORIAN still sets the pace in universal appeal among Catholic magazines. It seems to me over the months that almost every article in each issue has food for reflection and basic criteria for self-help and, I hope, self-improvement. So far I have not been able to see the gift of faith descending upon any of my beloved non-Catholic relatives or friends as a result of referring them to your delightfully choice articles. However, they have always increased their interest, respect and understanding of the faith beyond my poor powers to express. Our fine, part-time colored housekeeper always asks for each copy after we finish with it. Her husband is a Baptist minister and they are literally awed to learn of the misconceptions they formerly accepted as the truth and to see how reasonable are the answers. They have become staunch defenders of Catholicism and ardently informed missionaries against bigotry.

Mrs. K. W."

*Which proves again that knowledge of the truth is important especially where it has been lacking. With charity it can convert the world.*

The editors

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Portland, Maine

"Would you please convey to the author of the article on Christmas Cribs in your December issue (which I do not have at hand at the moment) my appreciation of the genuine charity and understanding revealed in his remarks concerning certain Protestant objections? In the hope that it may be helpful, I should like to add a few comments. A study of some of the early New England records suggests that to a large degree in many cases, especially in regard to the Pilgrim Fathers, they were making a virtue of necessity, for the plain, bare meetinghouse was the best they could contrive. As to the ordinary form of Protestant services, Governor Bradford's 'History of Plymouth Plantation' makes it clear that this was devised by William Brewster. Being no ordained priest or minister, Elder Brewster, finding it incumbent upon him to 'exhort and instruct' the Plymouth colonists lest they lose their faith altogether, went so far as he was able in giving his Sunday instructions something the character of a religious service without presuming any powers he did not possess. In his defense against the charges brought by the Anglican Church he adds that he performed marriages solely as a civil magistrate. Later Puritans, with less laudable motives, found in this form a ready-made protest against the 'poms and ordinances' of 'ye bishops.' Also may it not be true that there are those, all other considerations aside, who have a heavenly vision so clearly before them that any statues or representations made by human hands, no matter how excellently done, can prove to be nothing more than so many impediments and distractions?"

C. S. L."

*While necessity may have often dictated simplicity of religious services, even among Catholics when there were no priests to perform the liturgy, history reveals that the stripping of churches was far more often a declaration of opposition to the entire sacramental system that had been handed down*

*in the Catholic Church. As to the direct vision of God making ceremonial and sacrament unnecessary, Ronald Knox's great book, "Enthusiasm," will reveal to the earnest student the self-deception to which that principle can lead, to say nothing of the contradiction of the express will of Christ.*

The editors

Angleton, Texas

"I would like to take occasion to thank the editors of THE LIGUORIAN for the most wonderful, enlightening and timely magazine it has ever been my good fortune to come across. When it arrives I cannot lay it down until I have read it from cover to cover. It was by accident that I began taking THE LIGUORIAN. I had practically exhausted the supplies of Catholic reading of my local priest when one day he happened to give me a copy of the Perpetual Help Bulletin. On the back of it was a subscription blank for THE LIGUORIAN, which I sent in. I cannot be grateful enough for the wonderful work it does for tepid souls like mine. I was deprived of my faith as a child, but thanks to our Blessed Mother my whole life has changed and I am taking a full part in the faith again, a thing I once thought impossible. THE LIGUORIAN has given me spiritual strength and gratitude for that faith.

F. M. B."

*We hope that many more hundreds will come across THE LIGUORIAN by accident, or as a result of the zeal of those who already know it.*

The editors

A. P. O. 227

Postmaster, N. Y.

"Needless to say, I feel your magazine represents the best of the Catholic literature of today. I am sending a gift subscription for a recent convert who, I am certain, will obtain the maximum benefit from your publication.

Lt. J. Mc."

# Three Minute Instruction

## The Need of Learning God's Word

Religion is not merely a matter of *feeling* what duties we owe to God, nor merely of *reasoning* to what obligations must be observed towards God. Its most important element is *listening* to and *learning*, then *remembering* and putting into *practice*, what God has said about the way in which human beings should serve Him. This mental submissiveness to God's revelation is of the essence of religion for the following reasons:

1. Because our feelings are untrustworthy, and even our ability to reason is subject to error because of the power of pride and passion to influence our minds as a result of original sin. All the idolators who ever lived, all the war-makers and war-mongers of history, all the defenders of adultery and murder, are proof of the fact that when men no longer listen to God's direct words, their reason can lead them astray. Reason can prove many of the eternal truths of religion and many of the precepts of the eternal law of God; but experience proves that without God's voice backing it up, it does not very often reach the truth about these things.

2. Because God revealed many things to His human creatures that their reason alone could never have come to know. The most brilliant mind in the world could never have reached the knowledge that every man must be "born again" by baptism to be saved, unless God came into the world and made known this truth. Nobody would ever have come to know anything specific about original sin, about man's need of a Redeemer, about the atoning sacrifice of the Son of God on His cross, about the Mass and the sacraments, unless God came into the world and unfolded and explained these things. The man, therefore, who says, "I figure out my own religion," is missing the most important feature of religion, viz., what God said about it and what he could never learn without listening to God.

3. Because what God wants men to become they can become only as a result of a free gift of God, subject to conditions for being granted the gift that are laid down by God. God wants men to become His children in this world and His companions, through the direct vision of Him, in the next. Nobody can know that unless God tells him. Nobody can fulfill the conditions for it, unless he learn from God what the conditions are.

The essential questions that every human being must ask, therefore, if he wants to fulfill his destiny, are these: "Has God ever spoken to mankind? What did He say? What did He ask me to believe and do and become?" The most brilliant gift of reason cannot supply for the answers to these questions. That is why there is no true religion without submissiveness and receptiveness to the voice and the revelations of God.



# Biography of A Secularist

If you don't say, as you read this, "Sounds like somebody I know," you have not been around very much. It is secularism in the flesh, the horrible disease in the world today.

*E. F. Miller*

## CHAPTER I

THE BABY, a girl, was born of Catholic parents in a private non-sectarian hospital, and delivered by a learned doctor with a wide reputation who did not believe in the existence of God because he had never met God in his traveling around the world, or in the existence of the soul because he had never seen a soul in his surgical dissecting of the body. But he had fine manners and was exceedingly smart.

The baby's birth took place in a non-sectarian hospital and at the hands of a non-believing doctor because her parents considered it their right as Americans to select whatever hospital and doctor they wanted when the medical needs of the body demanded such services. A huge Catholic hospital stood but a few blocks away from the non-sectarian hospital. Excellent doctors who believed in the existence of God and of the soul belonged to their parish and worked in the Catholic hospital. The rates in the Catholic hospital were lower than they were in the other. There was a priest in residence too who took care of the spiritual needs of the sick and the dying. Holy Communion was distributed every morning to those who desired it. None of these things, naturally, were offered in the non-sectarian hospital. Separation of church and hospital.

## CHAPTER II

The baby was named Trilly after the leading character in a best-selling

novel that was current at the time. Trilly in the novel was very beautiful, very worldly and very passionate. She made love or was made love to at least once in every chapter. And the love was not the kind that asbestos would withstand. Before the account of her life came to an end (800 pages), she had been married three times. It was a tremendously popular book. Everybody read it. 2,000,000 copies.

The priest was very narrow who did the baptizing. He refused to allow the name of Trilly to be used. He wanted to foist a common name like Mary upon the baby. Her parents gave in to him in order to prevent a scene. But their consent was only on the surface. Their child's name was Trilly, and that was all there was to it. Mary was forgotten the moment the last word and prayer were spoken. The party went home and had a cocktail party in honor of the occasion.

## CHAPTER III

Trilly (our Trilly) was sent to a public school from the first grade to the last. Almost across the street from her house was a modern, well-run parochial school. The parochial school was not even considered when the time came to select a school. It was in the care of the sisters. Sisters were fine in their convents. But they were too conservative and pious to know how to take care of growing children. The public school was the great American, democratic institution. The

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priests of the parish were not talking to Trilly's parents when they said from the pulpit that it was a strict obligation binding the consciences of Catholics to send their children to a Catholic school. The words of the priests did not get inside of them. They were like writing on water.

In the public school the little girl learned how to weave baskets, add up sums and locate the various countries of the world. She also learned how to play the piano fairly well, to dance with some skill and to excel at various games to which apparently she devoted much of her time in school. In the higher grades she learned the social graces, acquiring at the same time (at about the age of twelve) an intense interest in boys, which interest she cultivated with assiduity and perseverance. She was well instructed on whence babies come and all the attendant circumstances. She was well-informed on movie actors and band leaders.

### CHAPTER IV

In the due course of time Trilly entered a mixed marriage. (A mixed marriage is one between a Catholic and a non-Catholic). A thousand invitations were sent out. There were pictures on the society page of the daily paper. The best people in town were present at the ceremony which took place at high noon before one of the side altars of the parish church. The ceremony did not take very long. The priest again proved himself to be quite a boor. He refused to allow the harp ensemble that Trilly's parents had provided to play soft music in the sanctuary. They had to be content with the choir loft. He did not make too good an impression on the many non-Catholics who were present at the service. He did not even wear a vestment. And Trilly's father had contrib-

uted large sums of money for the purchase of the precious vestments that the parish possessed. It was fortunate that they had decided against inviting the priest to the reception. He would have surely made the Catholics ashamed of the fact that they were Catholics.

A honeymoon to Europe followed the wedding. It lasted two months. The Pope was visited. Through the influence of powerful friends Tito was seen too. Both Trilly and her husband were disgusted with the Catholics whom they observed in Europe. These Catholics were for the most part pretty uncouth. They would rob the shoes off your feet if you did not keep an eye on them. And practically all of them were beggars. The churches, though, were beautiful. Trilly didn't have a chance to receive the sacraments while she was on her honeymoon. She did not want to inconvenience her husband. He told her that he was not opposed to her being a Catholic and even to her practicing her religion. But he did not want her to become fanatical over it. It would have disturbed him if she had gone running off to confession. Such an attitude is easy to understand.

### CHAPTER V

The marriage produced two children, a boy and a girl. The doctor who had brought Trilly into the world warned her against having too many children. He told her that she was not strong. He said that he could very easily take care of it so that she would not have to worry in the future. He said that he could do this when the second child was born. No trouble at all. Trilly and her husband thought that the suggestion was a very good idea. They consented. There were no more children after that.

Even though a full time nurse was

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employed it was not easy to raise two children. Trilly was the object of much sympathy from her friends. They told her how wonderful it was that she should have two children. She was even prevailed upon to write an article entitled, "A Mother Speaks," in a national magazine. In the article she gave a minute account of how she spent each day. It was clear that she did not have a moment to herself. There were pictures in the magazine too of herself and her family. It was reported that ten thousand letters poured into the office of the national magazine during the succeeding week. Most of the letters were full of praise for Trilly. Their writers said that they did not understand how she found the time to take care of two babies at the same time. One baby was a full time job. But two! It was wonderful. She also had two dogs.

### CHAPTER VI

Through the diligence and business acumen of her husband Trilly gradually accumulated a comfortable fortune. She supervised the building of an expensive home in the most exclusive suburb of the city. Colored people and Asiatics were not allowed in this suburb. Only the best people lived there. She had a large car of her own, as did her husband and each of her children (when they became old enough to drive). She attended fashionable meetings and was active in civic and society projects. She won the award for the best dressed woman of her city.

Nor was she stingy with her money. There was not a drive in the city that she did not contribute to. She was particularly generous to the cancer, polio and arthritis people. Each year she gave a large donation to the political party to which her husband subscribed. She would have given more

to her parish, but everytime she was asked to contribute, either she was building her new home or had just come back from abroad and was quite broke or was out of cash at the moment. She could hardly be blamed for this. It could happen to anybody. At any rate she felt that she had done more than her duty in making it possible for a new wing to be put onto the hospital in which she had been born. Rightly it was named after her and will be known forevermore as the Trilly Addition.

### CHAPTER VII

Trilly's son went to Harvard, after which he married a high Episcopalian girl in the high Episcopalian church. Trilly felt that she could hardly be criticized for this. After all, the boy had been brought up a Catholic. And the girl was such a sweet little thing. Very likely it would turn out right. Patience was the virtue that had to be practiced. Besides, the high Episcopalian Church was so much like the Catholic Church. Incense and everything. There was even an altar in the middle of the church with a light burning before it.

Both she and her husband attended the wedding and gave their son a handsome gift. Practically everybody in the city of any importance was on hand. The newspapers said that the affair could not have cost a penny less than \$10,000. Nobody begrudged the \$10,000. The two young people were such a fine-looking couple. Everybody loved them.

### CHAPTER VIII

Trilly's daughter at one time wanted to be a nun. She got over that. She took her higher education at Vassar. After graduation she married a Communist. At least the government had pointed him out as a Communist. His picture had been in the paper. The

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marriage took place before a justice of the peace.

Her mother and father were not invited to the wedding which took place in New York. Nor did she return home afterwards. She dropped out of circulation completely. The last report that trickled home was to the effect that she was living in squalid quarters in the slum district of New York. It was whispered that she had become a Communist herself and was planning on going to Russia for a full course of indoctrination. Her mother and father disowned her and let it be known that they never wanted to see her again.

### CHAPTER IX

Trilly died. She was taken suddenly by a stroke. The priest was called, but she was unconscious when he arrived. He administered the sacraments, but he had to do so hurriedly, for the doctor (the same one who attended Trilly at her birth and at the birth of her children) was so busy trying to revive Trilly that he was unwilling to leave her alone or stop his ministrations even for a moment. The priest had to get in the anointing as best he could, slipping in the various signs of the cross on the senses of the patient behind the back of the doctor and the

nurses. They were so terribly anxious to bring Trilly out of her unconsciousness. They were truly devoted to their science and to humanity. But Trilly died in spite of their best efforts. She never regained consciousness after the stroke.

A fashionable funeral was held from the parish church. A Solemn High Mass was sung. There was a mountain of flowers. Notices and pictures were carried in all the papers. Trilly's son was unable to attend his mother's funeral. He was in another city tending to the details of a giant merger of two large business firms. He could not get away. He sent a telegram of sympathy to his father. Trilly's daughter neither attended the funeral nor sent a telegram.

### CHAPTER X

It is not known what happened to Trilly after she died. Her body, inclosed in a really magnificent casket, went into the ground where the worms undoubtedly awaited it. As to herself, the papers will not be able to give an account of that until the end.

The beautiful house is closed now. Weeds are growing everywhere. And Trilly is quite forgotten. Except where nobody is forgotten and nobody dies.

## Keeping Posted

The magazine *Travel* relates the experience of a traveller in Siam. Business took him to a tiny hamlet where there was no real hotel, but through the kind offices of a friend, he was entertained in a Siamese home of some means.

It did not take him long to realize that his host commanded the most elaborate respect from the townspeople. Casual inquiry brought out the startling fact that friend host was the No. 1 gangster of a considerable area.

Still more strangely, his host admitted cheerfully to the distinction. Yes, he was a gangster; any service in his line was available, up to and including murder. His fee for this latter accommodation ranged from three to twenty dollars.

"And do you know," the gentleman gangster said, his eyes lighting up, "where I get my best ideas? From the American movies. I never miss a gangster film."

# Portrait of Christ

## HIS POOR FRIENDS ON PALM SUNDAY

There was a difference in the crowds that honored Our Lord on Palm Sunday, and those that derided Him on Good Friday. It is probable that the poor remained His friends.

*R. J. Miller*

AMONG THE friends of Christ who were poor we might list also the people who took part in His triumphal entry into Jerusalem on Palm Sunday. That they were poor is clear enough from the Gospel story. Only a doubt might be raised as to whether they could be called "friends" of Our Lord. For while they sang "Hosanna" on Palm Sunday, they shouted "Crucify Him" on Good Friday.

It is by no means certain however, that the Good Friday crowd was the same as that of Palm Sunday. And even to the extent that they were the same, there are a few extenuating circumstances for the individuals concerned. On Good Friday morning they shouted "Crucify Him" only under pressure from the chief priests and the ancients, as St. Matthew and St. Mark declare. Thus the Hosannas were spontaneous, but "Crucify Him" was a matter of fear on the part of ordinary poor people for the mighty powers that be. Besides, though the menfolk may have shouted "Crucify Him" at Pilate's tribunal, their women-folk lamented and bewailed Our Lord on the way of the cross.

It was a poor kind of friendship, of course, that could let itself be induced to clamor for the death of a friend, no matter what the provocation. But then Our Lord's best friends, the apostles, had not behaved very nobly during His passion either: running away at the first sign of danger and staying

safely in hiding until He was dead; or if they came out, like St. Peter, yielding to fear of a servant girl and denying with oaths any acquaintance with Him.

Nevertheless, on Palm Sunday they were His friends, and beyond a doubt our divine Lord was grateful for the homage they paid Him on that day. He was to say to the apostles at the Last Supper:

You are the ones who have stayed faithful to Me in my troubles; and I am bestowing on you, as My Father has bestowed on Me, a kingdom: that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

The extraordinary thing about this praise of His Twelve is that it was uttered only a matter of hours before they were to be no longer deserving of it.

Leaving Him, they all fled away,

was what was going to happen very shortly after the Last Supper, when He would be arrested in the Garden of Olives. It almost seems that Our Lord, in His eagerness to give expression to His appreciation of their past fidelity, wished to seize the last possible moment to do so before the praise and the gratitude would be no longer deserved.

### *The Liguorian*

So too for the crowd on Palm Sunday. On that day at least they were the friends of Christ. And though some of them may have failed Him on Good Friday, it may well be that they, like the apostles, bitterly repented of their failure when the deed was done; and Our Lord surely was not ungrateful for the homage and friendship they showed Him on Palm Sunday.

But just what kind of people was it that made up the triumphal procession of Palm Sunday?

St. Matthew says that it was "a very great multitude"; it is very likely that it numbered into the thousands. St. John tells us that they were

a great multitude that had come to the festival day.

Some of them, he says, had come

from the country to Jerusalem before the Pasch to purify themselves.

Others in the procession had been with Our Lord

when He called Lazarus out of the grave and raised him from the dead.

Meeting these were others who came out of the city to join the procession:

For the same reason (i.e., because He had raised Lazarus from the dead) the people came out to meet Him, because they heard that He had worked this miracle.

From country and city, from far and near, they were there to take part in that glorious triumph of the Son of Man.

But it was poison to the heart of the Scribes and Pharisees, the rich and

respectable leaders of the people.

Do you see?

(they were saying to each other)

We are getting nowhere. The whole world is running after Him.

A few days earlier, the Pharisees and Sadducees had gathered to plot the Galilean's death; and now "we are getting nowhere." The multitude, the crowd of the poor that they had called "this cursed rabble," were filling the countryside and the city with their shouts:

Hosanna to the Son of David!

Blessed is He Who is coming in the name of the Lord!

Hosanna in the highest!

Blessed be the kingdom of our father David that is coming!

Blessed be the King, coming in the name of the Lord!

Peace in heaven, and glory on high!

Some of the Pharisees had taken places in the crowd, very likely with the idea of stemming the enthusiasm, but they "got nowhere;" and it must have been a bitter, galling experience for them. Hustled along, jostled, pushed, and punched, the rabble breathing down their necks and screaming out in their faces, and all in unchecked enthusiasm for the Man the Pharisees hated above all men, it was the very dregs of the cup of humiliation. As Jesus passed near them, some of them in helpless desperation and rage called out to Him:

Master, rebuke Your disciples!

Jesus, riding by on the ass, paused a moment and looked at them.



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Through the shouting His voice carried clearly:

I tell you, if these people were to be quiet, the very stones would cry out!

In His Father's providence, this was the moment of recognition granted Him before the shame and failure of His bitter passion. Recognition did belong to Him, to no one in all history more than to Him. The enthusiastic crowd was expressing only the literal truth when they called Him "the King, the Son of David, coming in the name of the Lord." For all the rest of His life He had, as it were, put a prohibition on human beings and nature as regards the almighty charm of His divine personality; they were held back, somehow, from rising to cheer and to praise Him as He actually deserved.

But on this one occasion, the prohibition was lifted. His excellence, His perfection, His magnificent harmony of every lovely human and divine trait was allowed to have its sway; nature was allowed to take its course. For the simple and the poor it was a welcome opportunity; they rejoiced to be able to give their King, the Son of David, His due. Only the hardened malice of the leaders of the people was impervious to the divine influence. The appeal of the personality of Christ as it came to them met with rejection and hatred; unnaturally, they refused to let nature take its course. And it was to them and their attitude that Our Lord's words had their first application:

If these people were to be quiet; if all the people had perverted themselves against the voice of nature like you, and no human tongue were to sing My praise

today, then I tell you that the very rocks on the hillside and in the streets would take their place, and would shout "Hosanna" in their stead.

In this connection, the Pharisees addressed another malicious protest to Our Lord. It was Monday in Holy Week. Our Lord had come back to the temple and there healed the blind and the lame (again the poor are around Him). While He was doing so, the voices of children at play could be heard outside the temple and even in its vast outer porch. They had made up some new game, as children will, and with it there went a shrill refrain, repeated over and over in their excited treble:

Hosanna to the Son of David!

The glad shouts of their elders on the day before had now been made the basis of the children's games. And to the Pharisees it was simply maddening. Not only the accursed rabble, but now their ragged, undisciplined children were making the Galilean a hero! It was not to be borne; but in their jealous rage and desperation, what could be done? The only thing that came to their minds was to address Our Lord Himself with a protest once more. So they made their way to Him, and with suppressed feelings and a show of being scandalized, they pointed to the children and demanded:

Do you hear what they are saying?

These clever men should have known better. It was a mistake ever to address Him in that manner, or to give Him that kind of opportunity for reply. The answer of Jesus contained all the restrained power of His terrible irony:

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Yes, I do. Have you never read in the Scriptures: Out of the mouth of babes and sucklings Thou hast perfected praise?

Man?

They replied with fury, stung by the cold contempt of the question:

And St. Matthew adds:

And leaving them, He went out of the city of Bethania, and stayed there.

Divine forbearance was almost exhausted by the obstinate malice of the leaders of His people. And His stern attitude in their regard stands in contrast to His friendship and forgiving love for the poverty-stricken rabble that had acclaimed Him, and for their children. He did not spurn their acclaim, even though He knew full well that a similar rabble would clamor for His death on Good Friday. Indeed, in His prayer from the Cross,

Father, forgive them, for they know not what they do,

He was thinking particularly of these poor misguided friends. St. Thomas Aquinas says that the leaders of the Jews were not the ones He was praying for in that sublime petition, for the reason that they did know what they were doing. Rather, it was a prayer for His ignorant executioners and the misguided multitude.

The fact that the multitude who cried "Crucify Him" had the excuse of being misguided appears clearly enough if we examine the proceedings in Pilate's court that Good Friday morning.

The priests and the ancients of the people had brought Jesus to Pilate early in the morning. Pilate had Our Lord conducted into a kind of audience hall, then went out on the balcony and demanded of the Jews:

What charge do you bring against this

If He were not a criminal, we would not have handed Him over to you! We have found Him inciting our people, and forbidding to give tribute to Caesar, and saying that He is Christ the King!

Pilate then went back into the audience room, and attempted to have a private interview with Our Lord. Meanwhile the chief priests and the ancients kept up a wild babel of accusations in the court outside, so that at one point in the interview Pilate said to Jesus, Who most of the time had been keeping a dignified silence:

Don't you hear all the evidence they are bringing up against You?

But Jesus still was silent; and His very silence made a profound impression on the governor. Going out on the balcony once more, he said to the Jews:

I do not find Him guilty of anything

Up to this time, it is important to note, the Evangelists have not mentioned anyone as being in the crowd except the chief priests and the ancients; and so far there had been no cry of "Crucify Him!"

At this point, however, St. Mark says "the multitude was come up." Habitual loafers, some early pilgrims and shoppers going by, others from the neighborhood drawn by curiosity at the wild shouting in Pilate's courtyard; plus not a few professional henchmen of the temple officials who had been hurriedly routed out and rounded up by their superiors to do their shouting

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for the occasion: such was the multitude on Good Friday morning. By and large quite different, it is evident, from the people in the triumphal procession of Palm Sunday.

Besides, the courtyard of the Pretorium where they were gathered was not too large; the multitude there could hardly match in size the one that accompanied and welcomed Our Lord on Palm Sunday.

And finally, whatever its make-up and size, the Good Friday crowd in the Pretorium was not completely spontaneous in its demand for Christ's crucifixion, as St. Matthew and St. Mark bring out in their description of how the demand came about.

The appearance of the robber Barabbas on the scene of Our Lord's passion, together with the mysterious intervention of Pilate's wife, paved the way for the first cry of "Crucify Him."

When the multitude had come up, says St. Mark,

they began to desire that he (Pilate) would do as he had always done,

namely, set some prisoner free on the occasion of the Pascal feast. It has even been suggested by a learned commentator that some brave souls among the poor people in the crowd were calling for the release of their friend and Master, Jesus Christ; though the priests and their henchmen would be trying to drown them out with calls for Barabbas or any other prisoner—any prisoner at all except Jesus.

Pilate thought that here he had found a way to set free a Man Whom he had found to be obviously innocent; so he put the question officially to the crowd:

Which of the two shall I set free:  
Barabbas or Jesus Who is called Christ?

Evidently from the Gospel story the answer was not forthcoming very clearly at once; and before the chief priests could muster their forces, there came an unexpected interruption. A messenger from Pilate's wife was at the governor's side claiming his attention. His wife had sent to tell him:

Have nothing to do with this Just Man.  
I suffered terribly in a dream today because of Him.

It took a little while for the message to be delivered and for Pilate to question the messenger and give his reply (whatever it was). Meanwhile, the priests had been making the most of the opportunity. Circulating hurriedly among the crowd with promptings, commands and threats, they used their position and influence to its fullest possible extent. The various translations of St. Matthew and St. Mark tell us that they "persuaded," "moved," "incited" the crowd to

ask for Barabbas and have Jesus put to death.

And so when Pilate was ready for the answer to his official question, it came back under the pressure of the Jewish leaders: they wanted Barabbas. And when he asked them what he should do with Jesus, then for the first time was heard that terrible cry:

Let Him be crucified!

The crowd had responded well to the two injunctions of their leaders; the one for Barabbas's freedom, the other for the crucifixion of Jesus.

But even here it might seem that the multitude had not taken up the idea very enthusiastically. For later that same Good Friday morning, aft-

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er the scourging and the crowning with thorns, and just before the final condemnation of Our Lord, when Pilate brought Jesus before the crowd in the *Ecce Homo*, the cry of "Crucify Him" went up again; but this time St. John mentions as the ones who were doing the shouting only

the chief priests and *the servants*.

The ordinary poor people in the crowd seem to have lost heart for the

bloody, ungrateful business, and Our Lord's tragic appearance touched their hearts too; at any rate, only the implacable enemies of Christ and their henchmen were hardened enough to keep up their cry of "Crucify Him" even to the death.

Our Lord had reason, then, to pray for the poor misguided multitude:

Father, forgive them, for they know not what they do.

### *Psycho-Prayer*

The recent rash of theological comment on psychiatry and the Catholic Faith brings to mind the comment of Bishop Fulton Sheen who disposed of the philosophical problems involved with his paraphrase on the Pharisee.

It seems Mr. Pharisee, a popular man in his home town, walked proudly to the front of the temple, sank to his knees, and lifted his cultured voice to God.

"I thank Thee, O Lord," he said, "that my Freudian advisor has told me that there is no such thing as guilt, that sin is a myth, and that Thou, O Father, art only a projection of my father complex. . . . I contribute ten per cent of my income to the Society for the Elimination of Religious Superstitions, and I diet for my figure three times a week. O, I thank Thee that I am not like the rest of men, those nasty people, such as that Christian there in the back of the temple who thinks he is a sinner. . . . I may have an Oedipus complex, but I have no sin."

—*Catholic Review*

### *Religious Education*

The Roman Catholic parochial school is a living symbol of faith and love in the midst of today's dangerous educational maelstrom. Catholic education places love of God above knowledge and carries out a tradition of complete and wholesome living. It has endured the vicissitudes of time and stands before the modern world as a venerable part of our civilization despite the attack of critics. In the world's present state of uncertainty, we need the products of such basic principles as Catholic education instills. We need men and women to illustrate the truth eternal—that religion alone touches life at every point.

—J. Howard McGrath

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It is no consolation to be the richest man in the cemetery. Anon.

# Voice from the Vatican

What Popes have said on topics of great interest to the people of all times.

*F. B. Bockwinkel*

A NEWSPAPER with your breakfast, or after the evening meal, could hardly be said to help digestion. That it does not spoil the effects of either should be considered a kind of minor miracle. What with the current trend of glaring headlines, the flair for the sensational, the over-emphasis on the scandalous, and the seeming disregard for truth in favor of the fictional, the need of a bromide morning or evening comes more from the nauseous effect of a newspaper rather than from something one may have eaten.

Really it is not strange, but only a thermometer of our times. For in all walks of life, in all the various kinds of business in which Americans of today are engaged, attention is drawn to a profession or to a product on the market by an unusual type of advertisement, a bizarre title, or by a wild-eyed promotional scheme of a wild-eyed scheming promoter.

But this should not be. For the function of a newspaper or periodical is to disseminate the truth. Its whole attitude about the happenings that make news for the reader should be a desire to represent fact as fact, and fiction as fiction. That such is not the case every reader knows.

Keenly aware of this out-of-focus picture given to the news by the secular Press of the world, Pope Pius XII reminds the Catholic press of its duties and obligations to its readers. He says: "In the shoreless, storm-harrowed ocean of the press of the world and its various philosophies of life, the Catholic press should stand as a seer and prophet."

The same sovereign pontiff, Pius XII, in a discourse to a group of newly-weds, belabors the "fiction-for-fact" attitude of the secular press. "Together with writings propagating wickedness and bad customs, We cannot fail to mention other writings that spread falsehood provoking hatred. Falsehood is abominable in the eyes of God, and is detested by every just man. It is much more detestable when it spreads calumny and the seed of discord among brethren. Anonymous letters written with rancor and detraction ruin the happiness of domestic life and the union of the family. And a certain press appears to have proposed to itself the task of destroying, in the great family of peoples, fraternal relations between the children of the same heavenly Father. The work of hatred is carried on sometimes by books, but still more often through newspapers. In the rush of urgent daily work, an error may slip by and be accepted by a badly managed source of information, and an unjust impression may be created. This may often be the result of lack of thought rather than deliberate. But a similar error committed through inadvertence may be sufficient, especially in periods of acute tension, to cause serious repercussions. Would to God that history showed no war provoked by a lie cleverly diffused."

Pope Pius XII reminds the press of its responsibilities and continues: "But a publicist aware of his mission and responsibility, who has published error, should feel himself obliged to re-establish truth. To the thousands of

his readers upon whom his writings might make an impression, he is obliged not to destroy in them and around them the sacred patrimony of liberating truth and pacifying charity which nineteen centuries of Christianity have laboriously brought to mankind. It has been said that the tongue kills more people than the sword. In the same manner lying literature can be just as deadly as armored cars and bombing airplanes. . . ."

What is meant by "freedom of the press" is outlined by Pope Leo XIII in his Encyclical *On Human Liberty*, written on June 20, 1888. "We must now consider briefly liberty of speech, and liberty of the Press. It is hardly necessary to say that there can be no such right as this, if it be not used in moderation, and if it pass beyond the bounds and end of all true liberty. For right is a moral power which — as We have before said and must again and again repeat — it is absurd to suppose that nature has accorded indifferently to truth and falsehood, to justice and injustice. Men have a right freely and prudently to propagate throughout the state what things soever are true and honorable, so that as many as possible may possess them; but lying opinions, than which no mental plague is greater, and vices which corrupt the heart and moral life, should be diligently repressed by public authority, lest they insidiously work the ruin of the state. The excesses of an unbridled intellect, which unfailingly end in the oppression of the untutored multitude, are no less rightly controlled by the authority of the law than are the injuries inflicted by violence on the weak. And this all the more surely, because by far the greater part of the community is either absolutely unable, or able only with great difficulty, to escape from illusions and deceitful

subtleties, especially such as flatter the passions. If unbridled license of speech and of writing be granted to all, nothing will remain sacred and inviolate; even the highest and truest mandates of nature, justly held to be the common and noblest heritage of the human race, will not be spared."

No Pope of modern times took a greater interest in the press than Leo XIII. He once wrote to a group of American Catholic editors, "It has ever been our most ardent desire that in these days of such unbridled license, when the world is flooded with hurtful publications, men of marked sagacity should labor for the public welfare by the diffusion of wholesome literature. That this great work was being most zealously prosecuted by our faithful children in North America, we were already aware, while an address which many of them had signed and caused to be transmitted to us confirms our conviction of their zeal.

"Assuredly, since it is the spirit of the times that people of nearly every condition and rank of life seek the pleasure that comes from reading, nothing could be more desirable than that such writings should be published and scattered broadcast among the people as would not only be read without harm, but would even bear the choicest fruit."

Indeed Catholic journalists, editors and publishers all have a great responsibility. For the Catholic press has been called by Pius XI "my voice." Useless would be the expansion of the Church by the building of schools and churches without a sincere and loyal Catholic Press, according to Pius X. And Pius XI has said that "the press is the most potent force of the day, the most effective vehicle for evil, and the most beneficial channel of good."



# Prods to Perfection

Anecdotes and quotations from real life, designed to foster habits that should be second nature to the Christian.

*J. P. Schaefer*

NEXT TO the privilege of bringing God down upon earth once more in the consecration of the Mass, which is the privilege of the priesthood, is that of cooperating with God in bringing new life into the world, the privilege of marriage. This, husband and wife, is your consecration, in the bodies and souls of your children. Yet there are many who fail to appreciate this great privilege given them by God: some going so far as to misuse the privilege of marriage by the unnatural means known as birth-control, and others even refusing God's gift of an unborn child by murder, abortion. Many reasons are advanced in excuse for these sins against nature — economic, social, medical reasons and many others. But to one and all the simple answer can be given: "You don't really appreciate the wonderful privilege God has given to you."

That you may appreciate more this great prerogative of assisting God in the act of creation, that you may grow to detest the terrible sins of refusing God's gifts, we ask you to read the following stories and incidents, to reflect upon them and to apply them to your own lives.

A poor, hard-working woman was walking along a road in the outskirts of Berlin, when a passing driver set the brakes on his powerful auto. Looking up and down the road to see that he was not observed, he addressed her:

"Woman, I believe you have a kind heart. Here in this bundle is a newborn baby. My wife refuses to keep

it. We would be disgraced if we were to place it in an asylum. Here are ten thousand francs. Take it and bring it up as one of your own."

"Sir," replied the woman, "though I have five children of my own and live in poverty, I must refuse."

"What!" exclaimed the man, "Refuse to take this child? Does not your love for your own little ones rebuke you?"

"Sir, I do not refuse the child I refuse the money."

Pressing the little outcast to her breast she hurried away.

This incident occurred in the city of Chicago, in the year 1914. A mother was crossing a street, carrying in her arms her infant child. She suddenly beheld a heavy automobile bearing down upon her. Realizing that escape was impossible, and forgetful of her own danger, she threw the little one to safety, and the next moment was herself crushed beneath the wheels of the car.

The future Pope Pius X had been appointed Bishop of Mantua in Italy. Shortly after his appointment he went to visit his mother to tell her of the honor bestowed upon him. When he showed his mother his episcopal ring, she smilingly pointed to her silver wedding ring, and said:

"Your ring is very beautiful, Giuseppe, but you would not have it if I had not had this one."

A mother and father, parents of one child, once went to a doctor to

### *The Liguorian*

seek the abortion of another. Concealing his anger, the doctor went into the anteroom of his office, and led their only child into the room to confront its parents. Holding a knife poised in his hand, he exclaimed:

"Now, which child shall I kill?"

These are the words of the famous Doctor Dafoe, who delivered the *Dionne* quintuplets:

"Of all the cowards about life, the healthy woman afraid to bear children is the most pitiable and the most punished. If only today's wives, otherwise normal, would stop being scared of the best and most natural thing that can happen to them! Too much can be made of certain widely quoted figures on maternal mortality. To say that 15,000 mothers die annually makes the business of having a baby sound pretty dangerous. But this very computation is swelled by the inclusion of all the deaths which occurred not while women were trying to have babies, but while they were trying to avoid having them. Probably as much suffering and danger is experienced by women who can have children but refuse to have them as by mothers of the race. Methods employed to avoid maternity often not only injure health but imperil life. The woman who brings life into the world, nurses, cares for it, finds that her whole personality is vitalized and enriched. Having a baby, instead of being a menace to her health and happiness, is the natural stimulation of both."

One evening when her father came home from work, tired and worn out, rather out of sorts, little Marie, the sister of the Little Flower, went up to him and whispered softly to him:

"Can't I do something for you, Papa?"

Amused, the father turned to her and said: "What do you mean, Marie?"

"Can't I do something to make you comfortable and happy in some way, Papa?"

"Why, of course, you can, my darling! You can give me one big, loving kiss. And I thank God over and over again, my own Marie, for giving me the precious little girl that you are."

God has granted to you, husband and wife, a tremendous privilege, that of cooperating in His act of creation and of raising souls to heaven. To this privilege he has attached a certain amount of pleasure. But its enjoyment He surrounds and protects with His laws of nature. He has not promised that your life will be one of full happiness and pleasure here on earth; but he has promised that if you live according to His laws all your life, your love will attain its fullness and completion in an eternity of life and love in heaven. Your use of the privileges of marriage is an expression of your love for each other. But should you abuse them, use them unnaturally, your very act of love is turned into hate. For you have been united to aid one another to reach eternal life and love, and to sin, to misuse God's gifts, is to store up for yourselves eternal death, eternal hatred.

We invite you now to reread the preceding stories and incidents, slowly and reflectively, and to apply them to your own married life. May they bear fruit in a greater appreciation of the wonderful privilege that is your parenthood.

# Happenings in Rome

Monthly round-up of significant events in the capital of Christendom.

C. D. McEnniry

## *Immigration*

It is right that we should make laws to prevent the influx of so many strangers as to deprive ourselves of a reasonable standard of living. But it is not right for us to make laws excluding the homeless and the hungry of other lands merely that we ourselves may enjoy every comfort and luxury that money can buy.

It was this thought that led the Pope to say to the American Congressmen of the Committee on Immigration: "It is not surprising that changing circumstances have brought about certain restrictions on foreign immigration. For in this matter not only the interests of the immigrants but the welfare of the country also must be consulted. However it is not too much, We are sure, to expect that, in the process of restriction, Christian charity and the sense of human solidarity existing among all men, children of the one eternal God and Father, will not be forgotten. Immigration can help in solving one of Europe's saddest problems, a problem which is aggravated inhumanely by the enforced transfer of helpless, innocent populations . . . Our primary anxiety, as We are sure it is yours deep down in your hearts, touches the judgment of history and of history's Lord on the fulfillment of that gravest of duties of man to man and of nation to nation, which calls for respect for the image of God in even the weakest and most abandoned of his children . . . We dare say that the further question has risen more than once in your minds, if not to your

lips: Is the present immigration policy as liberal as the natural resources permit in a country so lavishly blessed by the Creator and as the challenging needs of other countries would seem to demand?"

## *Martyrs*

Archbishop Costantini is supreme director of the Society for the Spread of the Faith (Propagation of the Faith). In Rome he directs the Society for the whole world. In New York, Bishop Sheen directs the Society in the United States. In a radio address Archbishop Costantini said 4,200 priests (including 29 bishops) and sisters had already been expelled from China. Moreover 17 bishops and many priests, sisters and Christian lay people are languishing in dungeons or are practically treated and harassed as prisoners in their own homes. Five bishops—true martyrs for the faith—have died: one Belgian, one American, one German, two Chinese. But the vast majority of the Chinese priests and people are facing this cruel persecution with the heroism of the early martyrs of the catacombs.

A missionary bishop wrote: "There were five of us in this jail. Now I am alone. I have loved our Chinese Christians. I have hated nobody. I have harmed nobody. And if the Chinese Communists take my life I will love all until the end, even my executioners. If I die, Deo gratias! Courage! The cause of the Lord will triumph after so much torture and so much blood. With all my heart I bless the priests, the sisters, the people, the

Catholic societies, above all, the heroic Legion of Mary. . . ." The bishop wrote from his prison some months ago. He may now be dead.

Archbishop Kaifeng celebrated the Mass for the dedication of the new church of Mother Cabrini at Pozzuoli, the very spot where St. Paul landed a prisoner 60 years after the death of Christ. Archbishop Kaifeng, like St. Paul, suffered a long and painful imprisonment. As the faith and heroism of St. Paul triumphed over the persecutors of the pagan Roman empire, so the faith and heroism of Archbishop Kaifeng will triumph over his persecutors in Communist China.

Even now, while the Church is undergoing an agony in China, it is making remarkable progress in Japan, Indonesia, the Islands of the Pacific, in Africa and in Latin America. Prayers! Vocations! Support!

#### *Dentists*

It may surprise some to find the Vicar of Christ discoursing, not on man's soul, but on man's MOUTH. When the professionals, who specialize in the study and treatment of this organ of the human body, met in Rome for a "Dentists' Congress," the Pope was happy to receive those "who had been drawn by the ineffable beauties of the Eternal City once known as Mother of Peoples and now as always prompt to extend to her guests from near and far a warm welcome and a friendly hand."

He proposed a few pious thoughts even for the man who pulls your teeth. The mouth so marvellously adapted for varying purposes, is a masterpiece of the wisdom of the Creator. The mouth is used to pray, and to sing the glory of God. The mouth: the organ whereby the orator sways the multitude, the individual carries

on social converse with his neighbor, the mother sings a lullaby to her child. The mouth: employed to teach the undying truths whereby men are saved, to pronounce the sacred words that bring into being those divine things called sacraments, to receive the living Body of the Son of God. The Bible tells us that "Christ opened His mouth" to tell us the glad tidings of the Gospel, even that the eternal verities came "ex ore Altissimo—from the mouth of the Most High." The mouth is created to crave and to seize and prepare the material food that gives health, sustenance and development to the body.

And so the Pope praised the scientists who came from the four corners of the earth to pool their knowledge, their experience and the fruits of their research in order to relieve one of the most universal ills of the human body—ills of the mouth. He praised them for their charity in caring for the mouths of even poor people, for exercising their skill to prevent the distortion of the "most beautiful thing in the world—the smile of a child." He praised them for lessening our traditional terrors for the pincers, the drill and the dentist's chair. And this with a vividness showing that these "terrors" have been felt even by the Supreme Head of the Holy, Roman, Apostolic Church.

#### *Money*

A new kind of money—real money—has been issued. It is not American, it is not British, it is international,—accepted everywhere. It is the official money of UNESCO, a department of the United Nations. If you have one, you call it an "unum." If you have two you call them "unums" or "una."



## Sideglances

By the Bystander

Most Americans have at least heard of the Great Books system of self-education. For those who have not heard of it, we shall briefly explain it before commenting on it. It was introduced by Robert Hutchins and Mortimer Adler when they were both at Chicago University. (Adler is still there; Hutchins is now associated with the administration of the Ford Foundation.) Their theory was that if anybody would take one hundred of the greatest books ever written and read them, digest them, and discuss them with others, he would be sure to come out with a liberal education, and with as complete and authentic a grasp of truth as is possible for the mind of man.

To make the theory practical, they drew up a list of what they considered the one hundred greatest books ever written. Then they broke this list down into various sections, designed to parallel the development of a person's education in college or university. They wrote many articles about their system in periodicals; they encouraged indiscriminate groups of people to hold study clubs at which, each member having read two or three of the Great Books since the previous meeting, these would be discussed, each one presenting his own comments and ideas on what he had read. Now they have induced the Encyclopedia Britannica to bring out, for \$249.50 to the customer, a library of Great Books. The number has grown from one hundred to four hundred and forty-three, written by seventy-six authors, ranging all the way back to Homer. The special feature of this mammoth collection is a two-volume index called the "Syntopicon," which lists all the Great Ideas in the Great Books in the collection. The conviction seems to have been borne

in on the "Great Books" advocates that it is a little too much to expect everybody to read and digest all of every book on the list. The Syntopicon offers a kind of short-cut. It works like this: Say that a study-club group is interested in getting at the truth about "love." The Syntopicon will tell the page and line in each of the Great Books where the author treated of "love." Thus they can look up Plato, Aristotle, Rousseau, Rabelais, St. Thomas, Freud, William James, etc., on this one subject alone, shuffle the ideas presented, and, presumably, come out with "The Truth."

What is to be thought about this system of educating oneself? Many Catholics have asked us about the value of joining a study club whose aim was to go to work on the Great Books. Now that a whole library of Great Books has been published in a uniform edition, more affluent people will be asking whether it is worthwhile to lay out \$249.50 for the collection. A simple answer to the questions for Catholics and one that will no doubt infuriate the champions of free thought, is that many of the books on the Hutchins-Adler list are on the Catholic Church's index of prohibited books. These may not be read, possessed, borrowed or lent to others without the permission of the proper ecclesiastical authority, and that under pain of serious sin. Thus, to make the strictly moral angle clear, no Catholic may join a study club whose purpose is to read and discuss all the so-called Great Books, including the forbidden ones, without first seeking the necessary permission through his pastor. No Catholic may purchase the four hundred and forty-three books above described and keep them all in his home (if he has a home big enough), without a

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specific permission of his bishop. Without that, he would have to destroy the not inconsiderable number of volumes that are prohibited to Catholics by the Index. Infuriating though this may be to those who feel that no limits should be placed on the freedom of the human mind, a little reflection will reveal that it is merely a necessary logical manifestation of certain truths about man, about the mind, and about education, on which the welfare of all individual men eternally depends.

The first basic argument against the Great Books system of educating oneself (and it is strange that Hutchins and Adler have never grasped it, in view of their great love of absolutes and ultimates) is that all knowledge is essentially a means to an end, an end that is so pre-eminently important that even the ways of seeking or acquiring knowledge must be ruled and measured by it. The end of every human being is the salvation of his soul, i.e., the attainment of everlasting happiness with God and the avoidance of everlasting pain in hell. It is not necessary to read many books to find this out; it can be learned by anyone through the use of his reason, the testimonials of experience, but, above all, through the simple words of Jesus Christ, the Son of God. The quest of knowledge must be related to this goal of man's life. If a certain type of reading can endanger a man's reaching his primary goal, it must be abandoned. If there is danger that a man will make knowledge an end in itself, exclusive of his last end, he must curb his thirst for knowledge, he must spiritualize and channel it in relation to his last end. We realize that Hutchins and Adler and their hundreds of free-thinking followers will here say that they don't yet know for certain any last end for man; they are merely trying to find out whether there is one and what it is. In answer to that we say that there are thousands of men who do know what they were made for, and that, knowing it, they must

not permit any pursuit of knowledge or pleasure or gain to turn them aside from it. That is the unanswerable philosophy behind the prohibition of certain books by the Catholic Church. Man, made for heaven, cannot risk exchanging it for something else by the attractions set before him through bad reading. That is why the Great Books system, with its contradictory and confusing "Ideas," can be a snare and a delusion to the man who already knows what life is all about.

Closely tied up with this argument against the value of the Great Books system of self-education, is the fact that the mind, in its present housing within a body, does not gravitate toward the truth amid contradictions nearly as unerringly as the founders of the system assume. It is true that the mind is made for truth, indeed, that the mind is an infallible means of attaining truth in its proper sphere, but it is that only on two conditions, first, that it have all the necessary evidence, and second, that it be not influenced by pride or passion. The universal inheritance of original sin makes all men subject to pride and passion in their thinking. An example from the use of the Great Books system will show what we mean. A group of amateur thinkers decide to wrest the truth about "the soul" out of the Great Books. They read the pertinent passages in Plato, Aristotle, Spencer, Hume, Berkeley, Freud and James. Each one is conditioned for adopting a view by his moral life, or by his imaginative love of the bizarre, or by his tendency to take a view different from that of others. One thinks that Plato has the truth; another likes Hume's idea, because it relieves one of all moral responsibility; another feels that James or Freud is nearest the truth, if there is any truth. Since all the contradictory authors are presented as Great Men with Great Ideas, it is easy for the prejudices of each person who reads them to incline him to one rather than the others. Thus



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logic and even common sense will often give place to individual passion and desire.

Do we say, then, that the whole idea of using "Great Books" to improve one's education is wrong? By no means. Our position is this. It is the first task of every human being to learn, from his parents, from his teachers, from his reasoning, from his experience, and, above all, from his acceptance of Christ's words handed down through His Church, what is his purpose in life, for what he was created. Once he has learned that, and it is within the grasp of even the most poorly favored with opportunities of education, he must relate everything in his life to that. When he studies, he must study with an eye on his destiny. When he reads, he must choose to read the sort of thing that will not confuse him concerning his destiny. When he has reached the point in his education where he has an unshakable grasp of his goal in life and the means to attain it, he may with

the proper permissions, read the so-called Great Books with the Wrong Ideas, because then the untruths into which others have fallen will only confirm him in the truth he firmly possesses. But to start out in a mental vacuum, with no knowledge of goals or standards or principles governing human life and thought, and to dip indiscriminately into Aquinas, Voltaire, Kant, Comte, Darwin and Freud, is to court confusion, agnosticism and despair. That, we submit, is not education. We conclude with the recommendation that no Christian look to the Great Books for an education until he has learned the one thing necessary, and learned both the philosophy and theology that supports it. If that means being ridiculed for having renounced one's freedom to study the prohibited "Great Books," so what? What doth it profit a man to learn all the intellectual absurdities and all the theological heresies ever taught in the world, and to lose his own soul?

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### *Not His Fault*

At the public library, a small boy presented a well-worn, dirty volume at the return desk. The librarian glanced at the book, leaned forward to take in the size of the boy, and remarked:

"This is rather technical, isn't it?"

Quickly in self-defense the boy said:

"It was that way when I got it."

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When Mr. Richman  
Came to die,  
There wasn't a thing  
He couldn't buy . . .

Except a nod  
Of favor where  
His soul was judged . . .  
A pauper there.

LGM



## *Test of Character*

*L. M. Merrill*

### **On Shyness**

Some of the most unhappy people in the world are those who are afflicted with shyness in all their contacts and dealings with others. They want friends, but they fear to make any friendly gestures or conversational advances because they feel they might not be accepted. They live lonely lives, even in the midst of many people, because they feel there is some kind of barrier between themselves and others. Often such persons ask: Is this shyness a fault, or is it something I cannot overcome? Is it caused by selfishness, or is selfishness only the effect of my shyness? How can it be spiritualized?

There are three things that must enter into the treatment of this trait of character. The first is an honest recognition of the "tendency" to shyness that may arise in one's temperament. The second is the intelligent cultivation of habits of will to overcome excessive manifestations of the tendency. The third is the application of spiritual principles to the internal trials that shyness inevitably brings.

There is such a thing as the "shy" temperament. It is also called the "introspective" or "over-sensitive" or "melancholic" temperament. It is the opposite of the easy-going, friendly, sanguinic temperament. Its tendency is to live within itself, to dread and avoid social contacts, to be touchy and easily hurt and gloomy. At the same time it has many good points, such as facility for prayer and meditation, artistic ability, deep and lasting loyalty to causes and persons once pledged to them.

The free will must be trained to take hold here and to lessen the extreme and harmful tendencies and to make the most of the good. It must be remembered that temperament produces only tendencies; the free will can direct and modify and even at times entirely overcome the tendencies of temperament. A person with a "shy" temperament must recognize the foolishness of permitting shyness to become a bar to all social and friendly contacts. He must realize that his fear of being rebuffed by others, and his unfavorable interpretations of their words or actions, are almost always exaggerated. He tries to act as if he did not feel the fear, and is quick to silence the interior voice that tries to tell him that others are deliberately hurting him.

The spiritual principles that shy people must often reflect on are these three especially: 1) It is God's opinion of us that matters most, not the opinion of other human beings. 2) No matter what our temperament, we have a duty of charity to others and we cannot fulfill it by running away from people. 3) To be hurt by others, either through their malice or our own sensitiveness, is not the greatest evil in the world; in fact, it should be welcomed as an opportunity to practice one of the greatest of Christian virtues, viz., forgiveness. Only the application of these principles will prevent shyness from becoming selfishness.



## *Pointed Paragraphs*

### *Make Somebody Read*

For a certain number of Catholics, reminders of the fact that February is Catholic Press month are unnecessary. These are the ones who take their diocesan paper and perhaps two or three favorite Catholic magazines, and read them. They do not need to be told of their need of growth in knowledge of their faith, nor of the inspiration to practice it that comes from reading and meditation on the truths that apply to their daily lives and to the events happening around them in the world.

Catholic Press month is needed as an effort to reach the far larger percentage of Catholics who have become victims of formalism, secularism, and, worst of all, downright paganism with the veneer of Catholicism remaining on the outside. The treatment of these corrupting spiritual diseases must be applied to the mind and to the will; to the mind through ideas that will show up the folly of their manner of living, and to the will through inspirations that will support them in using the graces God will give them in abundance. This twofold treatment calls for reading, and through reading, meditation. See how it works on each disease.

Formalism is the disease of many Catholics. They go through the motions of religion, attending Mass, receiving the sacraments once in a while, rattling off forms of prayer. But the essence is missing. They have no consciousness of contact with God in all these things. They are only doing what others do, like soldiers drilling. They

need to learn to see God as the object of their religious acts, and as the object of their whole lives. Good reading will help them put the essence into their religion.

Secularism is the disease of those who "are choked by the cares and riches and pleasures of this world." They are so busy with their business-life, their social-life and their pleasure-life that God is squeezed out of their minds entirely. They have to bring Him back into their lives by taking the time to do some reading about Him.

Paganism is the last stage of corruption in a Catholic. It is the end of the line, death and self-destruction. It means giving in to every whim of the body. Practicing birth-control because it is easy on the body. Avoiding every form of self-denial, even to avoid the grosser sins, because it hurts the body. These poor pagans need to be wrenched out of their state by having death and hell and judgment impressed on their minds through reading.

If you are among the Catholics who do not need a Press month to be reminded of the importance of good reading, at least you can do this: Make somebody else read! Use your friendship, your powers of persuasion, your recounting of your own gains from reading, your opportunities to pass Catholic reading matter around, for the purpose of making somebody else read.

You'll save somebody's soul if you can induce somebody to do the right kind of reading.

### *Lent in the Distance*

The first day of Lent, called Ash Wednesday, is February 18 in 1953. After receiving this copy of THE LIGUORIAN you will have at least two weeks in which to think about and prepare for the observance of a most fruitful Lent this year.

In thus preparing, thrust aside feelings of apprehension, reluctance and dislike for the idea of withdrawing for a little while from gaiety and pleasure, of curbing your appetites for food and drink and amusement, of spending a little extra time on your knees in prayer. Sure, your body has no taste for such things and will set up its own processes of resistance. But your body was meant to be the servant of your soul, and not the master. Make it obey.

And your soul was meant to belong to God. That is the principle on which Lent is given to you. That, and the truth that there is a tendency in you, as in all of us, to drift away from God, to doubt Him, to disobey Him, to deny Him, to lose Him.

If you lose God, you lose everything, even the power to enjoy the things that you are tempted to put in the place of God. If you draw nearer to God during Lent, you will be able to enjoy as you never did before the innocent pleasures of life, such as eating and drinking, relaxing with congenial companions, enjoying the beautiful things that are offered to your eyes and ears.

But the condition of such joy, as it is of the eternal joys of heaven, is entering into conscious communing with God, and learning to see His love in all other things that are made. For this you need the penance, the silence, the self-denial, the prayers of a good Lenten season. Take them, and God be with you.

### *The Supreme Court on Segregation*

In December the supreme court of the United States listened to impassioned pleas on both sides of one of the most important issues that has come before it in half a century. It was the question of whether the Constitution of the United States directly prohibits, or should be interpreted to prohibit, the segregation between white and colored schools that several states have enacted into law.

We have read most of the arguments brought before the supreme court by lawyers representing both sides. It is said that the supreme court justices will mull over the matter for some time and probably not hand down a decision till in June or July.

Lawyers observe that three courses are open to the justices. One is to evade the issue by not handing down a decision, on the ground that grave practical evils would follow on a decision against school segregation at this time. In effect that would be a ruling in favor of segregation, because it would leave in force a supreme court decision of many years ago which authorized the principle that segregation is not unconstitutional if the colored are given "separate but equal schools," i.e., schools in every way equal to those provided for white children. A second possible course is to leave the matter up to the individual states, thus ruling that whatever the Constitution means, it does not bind the states to give up their practices of school segregation. Third, it can come forth with the outright ruling that school segregation is contrary to the Constitution of the United States, which is binding on all the states of the union.

In view of the practical angles with which the whole question bristles, it will not be an easy decision for the

justices to make. Lawyers for the side of segregation painted some gruesome pictures of what would happen in the states they represented if a ruling against segregation is handed down.

However, no real Christian or Catholic can have much doubt about the principles involved, no matter what arguments are advanced on grounds of expediency or even practical prudence. As it was expressed by a spokesman of the Propagation of the Faith Society of the Holy See itself a few years ago, segregation is always a form of discrimination, and even though it professes to provide equal

facilities for those segregated from their fellow-human beings, it invariably ends by leaving them in inferior circumstances. This doctrine is based on the teachings of Christ concerning the value of all immortal human beings regardless of color, and on the experiences of ages as to what segregation means.

No matter what the justices decide as spokesmen for American democracy, or what is done in local areas of America, true Christians must keep the principles in mind and, by any means in their power, aim at their being put into action.

### *Our Lady of the West*

Almost every nation invokes the mother of God under some special title. *Fatima Findings* has compiled the following interesting litany of titles of our Lady as she is honored in countries of the western hemisphere:

Argentina: Our Lady of Lujan  
Bolivia: Our Lady of Copacabana and of Mount Carmel  
Brazil: Our Lady of the Apparition  
Canada: Our Lady of the Cape  
Chile: Our Lady of Mount Carmel  
Columbia: Our Lady of Chiquinquirá  
Costa Rica: Our Lady of the Angels  
Cuba: Our Lady of Charity of Cobre  
Ecuador: Our Miraculous Lady of the Quinche  
Guatemala: Our Lady of the Rosary  
Mexico: Our Lady of Guadalupe  
Nicaragua: Our Lady of the Conception of Viejo  
Panama: Our Lady of Mercy  
Paraguay: Our Miraculous Lady of Caacupe  
Peru: Our Lady of the Rosary  
Puerto Rico: Our Lady of Divine Providence  
Santo Domingo: Our Lady of Altigracia  
El Salvador: Our Lady of Peace  
United States: Our Lady of the Immaculate Conception  
Uruguay: Our Lady of the Thirty-three  
Venezuela: Our Lady of Coromoto

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If I had an award I would bestow it  
On those who can't sing — and know it!

*Chicago Tribune*



## *For Wives and Husbands Only*

**D. F. Miller**

### **On Cooperating with Invalidly Married Catholics**

*Problem:* A very prominent Catholic spinster in our city (prominent in Catholic circles and otherwise) has attempted marriage with a socially prominent but divorced man, whose wife is still living. This wealthy woman often opens her home for silver teas and other social affairs for various Catholic organizations. We have no way of knowing whether the marriage could be rectified (for example, if the man's first wife died) or whether it has been rectified. Now I have two questions: 1) Is it lawful for Catholics to accept the hospitality she offers to Catholic organizations, or do we thereby place a kind of stamp of approval on the state in which she is living? 2) Would it come under the head of gossip or sinful curiosity for us to try to find out whether her marriage has been validated in the Catholic Church?

*Solution:* It is our opinion that so long as it is clear that a prominent Catholic is living in sin (i.e., an invalid marriage) with a divorced man, sincere and loyal Catholics should not attend social affairs sponsored for Catholics in that person's home. Someone might argue that this could be done without expressing any public approval of her evil conduct. That may be debatable, but to our mind there is no question whatsoever about the fact that such attendance by Catholics will make the woman feel more comfortable and secure in her evil life. The more secure she feels, the greater is her danger of dying in her sin and being buried in hell, and no real Catholic can ever willingly be responsible for speeding a person into hell. The woman has cut herself off from the living body of the faithful by her bad marriage, and no matter how painful it may be, it is the duty of good Catholics to help her to realize that she is no longer a child of grace and an heir of heaven. The higher her social rank the more necessary it is to be an instrument of warning to her by staying away from the affairs she sponsors.

If there is some doubt about whether her attempted marriage can be or has been rectified by the Church, then it is lawful to make any necessary inquiries to find out the truth. Such inquiries need not be complicated and should not take the form of indiscriminate gossip among those who cannot remove the doubt anyway. Any Catholic who wants to know the truth before accepting an invitation to an affair in such a person's home need only go to her parish priest and directly ask whether she has been married in or outside of the Church. Marriage is a public matter, and one who has entered an invalid marriage and later had it rectified has an obligation herself of seeing that her return to the sacraments and the end of her scandal in some way become public. If she does not, Catholics have a right to ask authoritative persons about her state.





# Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

## VICTORIES OF THE MARTYRS

### *Feb. 18: St. Leo of Patara:*

Because of an edict of the governor, the citizens of Patara, in Lycia, were once celebrating a festival in honor of one of their idols. Some of the great crowd of people went willingly to the celebration, others through fear. But St. Leo, who was a good Christian, left the city and went to perform his devotions before the relics of St. Paregorius, who had died for the faith a short time previously. Upon his return home, St. Paregorius appeared to him in a vision, standing on the opposite side of a torrent, and inviting him to cross over.

From this vision Leo conceived the hope that he would be honored with martyrdom. Some days later, while on his way to make a second visit to the tomb of St. Paregorius, he passed by the temple of Fortune, where many lanterns burned before the idol. Inspired by a special impulse of the Holy Ghost, he entered the temple and scattered the lights over the floor. Enraged at this insult to their idol, the pagans informed the governor of the outrage, and he called Leo before him.

Far from being intimidated by this summons, when he appeared before the governor and was rebuked for his insult to the gods, Leo courageously replied:

"You speak to me of the gods, as if they were many. There is but one God, and Jesus Christ is His only-begotten Son. Since statues of stone and wood are devoid of sense and feeling, of what use can lanterns be to them? If you had the knowledge of the true

God, you would not worship these false deities. Abandon this vain superstition, and adore our Lord and Saviour Jesus Christ!"

"Do you dare to exhort me to become a Christian?" exclaimed the governor. "It would be better for you to conform to the general practice, lest your rashness be punished as it deserves."

This only caused the saint to reply with increased ardor: "I see about me a multitude of those who blindly persevere in error and despise the true God. But I am a Christian, nevertheless, and follow the instructions of the apostles. If this deserve chastisement, award it, for I am determined to suffer every torture rather than to become the slave of the devil. Others may do as they please. They are solicitous only for the present, thinking nothing of the future life, which is obtained only by sufferings. For the Scriptures tell us that 'the way is narrow which leads to life'."

"If, then, the way of the Christian is narrow," replied the governor, "exchange it for ours, which is wide and convenient."

"I have said that the way is narrow," answered Leo, "because it is one of affliction and of persecutions suffered for justice's sake. But it is wide enough for those who walk upon it, because of their faith and the hope of an eternal reward. The love of virtue makes that easy which seems difficult to you. On the contrary, the road of vice is in reality narrow, for it leads to an eternal precipice."

Such a discourse was naturally un-

### *The Liguorian*

palatable to the pagans, who demanded that this impious man be silenced. When Leo once more refused to sacrifice, the governor commanded that he be scourged. But, though this command was most cruelly executed, the saint suffered it without a groan. And when the governor threatened him with even greater torments, Leo replied:

"I know not these gods and will never sacrifice to them."

"Say, at least, that our gods are great," replied the governor, "and I will release you, for I pity your old age."

But the saint would only reply: "They are great for the destruction of those souls that believe in them."

Infuriated at this reply, the governor exclaimed: "I will order you to be dragged over stones till you are torn to pieces."

"I shall welcome," replied the saint, "any death that procures for me the kingdom of heaven and that blessed life which I shall enjoy in company with the saints, upon my departure from this world."

Still hoping to save him, the governor continued in his efforts to make Leo sacrifice to the gods. But the saint only replied:

"You are very weak, for you do nothing but threaten, without putting your threats into execution."

Upon hearing this reply, the people obliged the governor to condemn the saint to be tied by the feet and dragged through a torrent. Finding himself about to obtain the accomplishment of his desire to die for Jesus Christ, St. Leo raised his eyes to heaven and prayed in the following manner:

"I thank Thee, O God, the Father of our Lord Jesus Christ, for granting me the grace to follow Thy servant

Paregorius. I praise Thee, because Thou hast enabled me, by martyrdom, to cancel my past sins. I commend my soul to the care of Thy holy angels, that it may be saved from the perdition prepared for the wicked. I beseech Thee, by that which is my blessed lot to suffer, to have mercy on those who are its cause. And since you do not desire the death of sinners, grant them the grace to recognize Thee as the Lord of the universe. May all that which I suffer in the name of Jesus Christ Thy Son redound to Thy glory forever and ever. Amen."

As soon as he had pronounced the word, "Amen," Leo rendered up his soul to God, and went to enjoy the crown to which Paregorius had invited him. The executioners cast his body into a deep pit, hoping to break it to pieces. But it was taken thence and found entire, with only a few slight bruises, and his face appeared smiling and beautiful:

#### *Feb. 24: Sts. Lucius, Montanus, Flavian and Companions:*

The above saints suffered in Africa, in the year 158, during the persecution of the Emperor Valerian. The following account of their martyrdom is taken in part from a letter which they wrote and from the testimony of an eye-witness.

After the death of Galerius Maximus, Proconsul of Africa, the governor, who held the command until the appointment of his successor, gave an order for the arrest of Lucius, Montanus, Flavian, Julian, Victorinus, Primolus, Rhenus and Donatius. All were Christians and disciples of St. Cyprian, though Primolus and Donatian were still catechumens. The following is an extract from their long letter.

"As soon as we were arrested, we

### *The Liguorian*

were given in custody to the officers of the quarter and then led to prison. We were not dismayed at the horror and stench of the prison, but rather rejoiced, as though we had just entered heaven. Here we were visited by many of our Christian brethren, who made us forget the privations we had suffered. We were then brought before the governor, who, without examining us, returned us to prison. Here we suffered much from hunger and thirst, since a cup of cold water was denied even to the sick. But the Lord did not fail to console us with heavenly nourishment during this tribulation."

The martyrs were detained in prison many months. During this time two of them died, one shortly after his baptism, the other before he had received it, but after he had confessed Jesus Christ. (*Ed. note:* This was a baptism of desire.) In this persecution lay persons were not condemned to death, and when the martyred were again brought before the governor, the relatives and friends of Flavian protested to the governor that he was not a deacon as he had pretended to be. He was, therefore, returned to prison, while the others were condemned to die, and walked cheerfully to the place of execution. Since he was very sick, and fearing that he might be overcome by the crowd and thus lose the honor of shedding his blood for Jesus Christ, Lucius requested that he be led to the place of execution before the others. Some of the crowd cried out to him:

"Lucius, remember us!"

But he humbly replied: "Do you rather remember me."

Just before his martyrdom, Montanus repeatedly cried out: "He who sacrifices to any but the true God, shall be destroyed by the Lord."

He also encouraged the heretics to

return to the church, telling them that the many martyrs who had laid down their lives in testimony of her was sufficient proof of the truth of her doctrines. He besought sinners to return to God by repentance, and exhorted all to constancy in the faith, and a strict observance of the divine commandments. Before receiving the stroke of death, he raised his hands to heaven, and prayed that Flavian might follow him after three days. And, as if certain of being heard, he tore the kerchief with which he was blind-folded into two parts, asking them to keep one half for Flavian. He then terminated his martyrdom.

Flavian, meanwhile, in prison lamented his separation from those who had the happiness to lay down their lives for Jesus Christ. But he endeavored to console himself and his mother, who also grieved at his disappointment, by recalling to mind the necessity of conformity to the will of God. In addition, he placed great confidence in the prayer of Montanus. And, behold, on the third day he was again summoned to the presence of the governor.

After being examined by the governor, and found to be steadfast in the faith, Flavian was condemned to death. While he was being led to the place of execution, a torrential rain fell, and he was led into a house where he took advantage of the opportunity to speak to the faithful who followed him. Upon arriving at the scene of his martyrdom, he spoke to the Christians on the necessity of brotherly love, and when he finished his discourse, bound his eyes with that half of the kerchief left to him by Montanus. Then kneeling down in prayer, he received the stroke which consummated his martyrdom.



## Thoughts for the Shut-in

L. F. Hyland

### The Most Consoling Reading

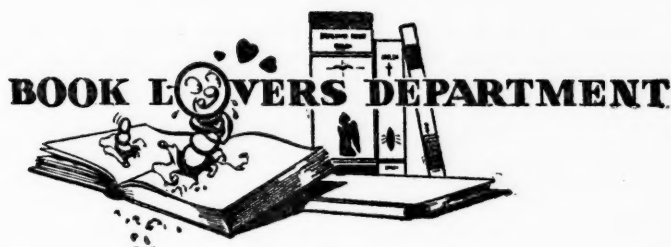
There is nothing that can bring so much comfort to the heart of a shut-in as a little daily reading from the four Gospels. These Gospels are the primary source of all our knowledge about Jesus Christ, the Son of God. While they contain everlasting wisdom for every human being in the world, there are certain features of them that constitute a source of special comfort and even exaltation for those who are confined to their bed or room by some disability or sickness.

It is through the reading of the Gospels that a sick person can become aware of the infinite and tender compassion of the Son of God for all who suffer in any way. Every incident in which the Saviour gave sight to a blind man or instantaneously healed lepers, or restored to a paralytic the use of his limbs, or sealed up a hemorrhage, or stopped the trembling of one afflicted with palsy, gives proof mounting on proof that God loves the sick, and cannot see them suffer without using His infinite power to do something about it. And the frequent little statements in the Gospels of how, during certain periods, He healed all the afflicted who were brought to Him, add to the force of the specific incidents that are described in proving His compassion for those who suffer.

This growing familiarity, through reading the Gospels, with the readiness of the Saviour to cure all kinds of diseases, does not inspire a shut-in to place all his hopes in a similar miraculous cure. For he finds in the same Gospels the truth that the Son of God wants to bring far better and more lasting goods to all men than mere health of body. He learns that the miracles were intended as proofs of how certainly He can bring these better gifts to all who believe in Him. He learns how infinitely greater a thing Christ Himself considered it to be able to say to a man: "Thy sins are forgiven thee," than to be able to say to the paralyzed: "Arise and walk."

What those better things are the shut-in learns more and more about as he reads the Gospels. Redemption from sin, sonship with God, power to save others through prayer and suffering, a title to heaven, the expectation of the beatific vision, an eternity without mourning or grieving or pain — all these wonderful things take glowing shape and attractive form in the mind of the shut-in as he reads the Gospels.

These reassuring and uplifting thoughts reach their climax as he reads the simple narration of the story of Christ's passion in the words of the four evangelists. There he finds Christ's love for him expressed in the highest form, becoming a greater love than any man hath. There he is fortified for the suffering Christ bequeathed to him by the sharp realization of how small a share it really is of the price that was paid for his soul.



## BOOK LOVERS DEPARTMENT

Conducted by T. Tobin

### CATHOLIC AUTHOR OF THE MONTH

Maureen Daly 1921-

#### I. Life:

Maureen, the third of four sisters, was born in County Tyrone, Ireland, on March 15, 1921. Her parents, John Desmond and Margaret Kelly Daly, moved to the United States when Maureen was two years old. The family settled in Fond du Lac, Wisconsin, where Maureen received her early education in the public grade school and St. Mary's Springs Academy. Maureen graduated as valedictorian of her class in 1938. She then attended Rosary College, which awarded her the B.A. degree in 1942. During her college years Miss Daly was a columnist and book reviewer for the *Chicago Tribune*. Hence it was only natural that she went to the *Tribune* after college, serving as columnist and police reporter from 1942-1945. Since 1945 Miss Daly has been associate editor of the *Ladies Home Journal*.

#### II. Writings:

In her writings Maureen Daly has recorded the thoughts and feelings of the teen-ager. Her first published piece, *Fifteen*, a simple episode about a first date, won fourth prize in the short story contest conducted by *Scholastic Magazine*. Next year her most popular short story, *Sixteen*, won first prize in the same contest. This story was included in several anthologies and has been presented many times as a radio play. A collection of her teen-age columns in the

*Chicago Tribune* was published as *Smarter and Smoother*, which is in its eleventh printing.

#### III. The Book:

While still a senior at Rosary College, Maureen Daly submitted the first fifty pages of a novel in the competition for the Dodd, Mead Intercollegiate Literary Fellowship award. This novel, *Seventeenth Summer*, won the first prize of an advance grant of \$1200. Now it is in its twenty-fifth printing and is still popular with the young and old. It is the simple tale of a girl's first love when she had reached the wonderful age of seventeen. There is humor and understanding in Miss Daly's reporting of an idyllic *Seventeenth Summer*.

#### Biographies of Redemptorists

*Venerable John Neumann, C.S.S.R.* By Rev. Michael J. Curley, C.S.S.R. Foreword by Most Rev. A. G. Cicognani, D.D. 547pp. Washington, D.C.: The Catholic University of America. \$6.50.

*Listen, Vienna!* By Rev. James J. Galvin, C.S.S.R. Translated from the original German of Rev. Wilhelm Huenermann. 307pp. New York, N. Y.: Perpetual Help Press. \$3.00.

*A Fisher of Men.* By Rev. John Carr, C.S.S.R. 144pp. Dublin, Ireland: Clonmore and Reynolds. 9/6.

## The Liguorian

Recently three new biographies of Redemptorist priests have been issued. St. Clement Hofbauer an Austrian, Venerable Peter Donders, a Hollander, and Venerable John Neumann, a naturalized American, are the subjects of the biographies.

For many years Father Michael J. Curley, C.S.S.R., has labored to collect source material for his life of *Venerable John Neumann*, the fourth bishop of Philadelphia. This research has uncovered much new material which has enabled him to write the definitive biography of Bishop Neumann. Father Curley follows Neumann from his home in Bohemia to America, his life as a Redemptorist, as a bishop, and finally summarizes the interior holiness of this active man of God in the words of Pope Benedict XV. Every future study of Neumann will be greatly obligated to the work of Father Curley.

In the words of Archbishop A. G. Cicognani, the apostolic Delegate, "This wonderful book of Father Curley, replete with facts about the life of our hero, culled from every attainable, trustworthy source, will serve to make us intimately acquainted with Venerable John Neumann and will awaken an intense desire to imitate him in our service of our Creator. We need John Neumann, his example, his encouragement and his intercession."

Many years ago the poor and wealthy of Vienna listened to St. Clement Hofbauer, C.S.S.R., the second apostle of Vienna. They flocked to hear him preach, they crowded around his confessional, and the learned gathered around this humble priest. Rev. Wilhelm Huenermann, a priest of the diocese of Cologne, has written a fictionalized life of St. Clement. This has been translated by Rev. James J. Galvin, C.S.S.R., the editor of the *Eastern Perpetual Help magazine*.

In a series of pen portraits the life and personality of Clement Hofbauer are presented to the reader. A poor baker, he finally reached his goal of the priesthood. Sent as the first Redemptorist to cross the Alps,

he labored in Warsaw at the Church of St. Benno. Driven from Warsaw by the religious persecution of his day, he spent his last years in Vienna.

*Listen, Vienna!* is a well written book that carries the attention of the reader to the last page. It is a popular book and makes no pretense of being a definitive biography. We recommend this book to those who wish to become acquainted with one of the great men of God, St. Clement Hofbauer.

Father John Carr, the author of the popular life of St. Gerard Majella, *To Heaven Through a Window*, has issued a small life of Venerable Peter Donders. The 144 pages sketch the activity of a young Holland priest who devoted his life to the spiritual welfare of the lepers in Dutch Guiana. It is a readable presentation of this heroic priest.

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## Historical Novel

*Cedar of Lebanon*. By John Cosgrove. McMullen Books, Inc. 490pp. \$3.50.

This story of Vitus Curtius, a noble Roman, is interwoven with the life of Christ and the apostles with unusual psychological skill. Our Lord and His teachings are viewed through the eyes of a worldly, pleasure-loving pagan. Suspense is aroused from crisis to crisis in the story in a way that carries the reader along with ever-renewed interest. Personal ties in the life of Vitus Curtius turn out to be characters in the Gospel story: Sts. Andrew and Peter, Caiphas, Pilate, St. Paul, and others; even the woman taken in adultery (who is Vitus Curtius's paramour), and, of course, Our Lord Himself, all coming and going naturally and convincingly. There is no watering down of the lofty reality of Christ's personality and claims, but seen from Vitus Curtius's viewpoint, it takes on new power and reality. A very good story in itself, and an inspiring new view of Our Lord's character and work.



Lenten Fare

*Forty Steps to Easter.* By Msgr. Aloysius F. Coogan. 141pp. Milwaukee, Wis.: Bruce Publishing Co. \$2.50.

*Holy Week.* By Ronald A. Knox. 352pp. New York, N. Y.: Sheed and Ward. \$2.50.

*Behold the Man.* By Rupert Langenstein, C.P. 80pp. Milwaukee, Wis.: Bruce Publishing Co. \$1.25 (paper cover).

Monsignor Aloysius Coogan, vice-chancellor and director of vocations for the Archdiocese of New York, presents short readings for every day of Lent in his book, *Forty Steps to Easter*. The simple reflections on a variety of topics emphasize the positive goal of the penitential season, the joyful possession of God. The chapters close with the prayer from the Mass. Each essay, which can be read in a few minutes, will help the reader derive more profit from the Lenten season.

Monsignor Ronald A. Knox, the learned translator of the Sacred Scriptures, has made a new version of the liturgical services of *Holy Week*. The Latin and English texts are given in parallel columns. His own translation of the Psalms makes them very understandable. An explanation of the Holy Week liturgy is taken from an earlier book by the learned scholar, Father Adrian Fortescue. This compact little book, small enough to carry as a missal, will increase the reader's appreciation of the beautiful liturgy of Holy Week.

Father Rupert Langenstein, C.P., has written of the sufferings and death of Christ in his book, *Behold the Man*. He begins with the preparations that God made in the Old Testament so that men would understand the death of Christ and continues to describe the details of the Passion. *Behold the Man* is a well written explanation of the sufferings of Christ by a priest of the Congregation of the Passion.

THE ENGLISH BIBLE

*English Versions of the Bible.* By Rev. Hugh Pope, O.P. 787 pp. St. Louis, Mo.: B. Herder Book Co. \$10.00.

When Father Hugh Pope, the noted Scripture scholar, was called to his reward in 1946, the manuscript of this volume was in the hands of the publisher. The revision of the manuscript and the addition of some more recent material was the work of the American and English editors. This learned book traces the history of the *English Versions of the Bible* from the Saxon and Anglo-Saxon manuscripts to the latest editions. The sections on the Douay-Rheims and the authorized version are especially interesting and informative. A detailed index helps for ready reference. This most complete account of the Bible in English is a worthy memorial to Father Hugh Pope.

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E. BOYD BARRETT

*Life Begins With Love.* By E. Boyd Barrett. 114pp. Milwaukee, Wis.; Bruce Publishing Co. \$2.50.

This is the second book that Dr. Barrett has written since his reconciliation with the Church. *Shepherd in the Mist* narrates the story of his journey back home; *Life Begins with Love* is a panegyric of fraternal charity.

Experience of life has taught the author that one really begins to live only when charity fills one's life. From a heart that is grateful for many favors comes this inspirational and practical book on love of the neighbor. Texts from St. Paul and Thomas a Kempis are used as the starting points of the reflections. The nature, necessity and means of practicing charity are the subject matter of the essays in this slender volume. Personal incidents and stories serve to point up the doctrine explained in the book.

## The Liguorian

### Father X Writes Again

*The Hell Catholic.* By Father X. 155pp. New York, N. Y.: Sheed and Ward. \$2.00.

The mysterious Father X, the author of the popular, *Everybody Calls Me Father*, has taken his pen again to write *The Hell Catholic*. This is a most unusual story of a pilgrimage to Rome. The central figure in the tale is hustled off to Europe as a possible expedient for rescuing him from the evils of excessive drinking. Naturally, he is not quite sold on the idea and maintains a detached air of indifference and criticism on most of the trip. He meets a Sister who beats him at pingpong and lectures far over his head on the philosophy of Communism. There is also the drunken stowaway who realizes his literary ability on the trip. The age-old problem of the girl in love with a divorced man is portrayed in the character of one of the pilgrims. In all, an interesting and diverting book that will also incidentally instruct the reader. We look forward to more books by Father X.

### Clare Boothe Luce

*Saints for Now.* Edited by Clare Boothe Luce. 312pp. New York, N.Y.: Sheed and Ward. \$3.50.

The convert, Mrs. Luce, asked a number of her literary and artistic friends to contribute a short biography or sketch of a favorite Saint. The result of this endeavor is found between the covers of *Saints for Now*. One is amazed at the variety of famous people who collaborated in the venture. Non-Catholics like Rebecca West, Whittaker Chambers, Paul Gallico, and Vincent Sheean; converts like Alfred Noyes, Evelyn Waugh, E. I. Watkin, John Farrow, Thomas Merton and Karl Stern. Only one nun, Sister Madeleva, C.S.C., and one priest, Father Louis, (Thomas Merton) are represented in the list of authors.

Each author has chosen a Saint that has meant a great deal to him and whose message he hopes to bring to others. Whittaker

Chambers chooses St. Benedict as the one who saved the West from chaos; Paul Gallico and Vincent Sheean select St. Francis of Assisi as the great model of love for all God's creatures. St. John of the Cross, selected by Kurt F. Reinhardt and Thomas Merton, is the only other Saint chosen by two authors. There are a number of modern paintings by Jean Charlot, Andre Ger-aid, Jan Yoors, Thomas Merton and Salvador Dali. Some of these, in the impressionistic vein, are difficult to interpret. Surprisingly enough, Salvador Dali's representation of St. John of the Cross follows more or less conventional art forms.

This book should be well received not only because of the fame of its authors, but also because of the necessary messages it brings to modern people. Even Non-Catholics might be persuaded to become acquainted with the Saints by reading *Saints for Now*.

### Reflections For Sisters

*Listen, Sister.* By John E. Moffatt, S.J. 210pp. New York, N. Y.: McMullen Books, Inc. \$2.75.

The thirtieth book by Father Moffatt is dedicated to the spiritual perfection of the Sisters. During the last ten years he has been engaged in conducting retreats for Sisters in the United States and Canada. If his retreat is as good as this book, he must be a very popular retreat-master.

These brief chapters are meant to focus the attention upon the voice of Christ that is constantly repeating, *Listen, Sister*. The tone of the volume is one of easy informality and yet deep spirituality. Marvellous insight into the practical problems of religious life is revealed in the essays. *Listen, Sister* is a refreshingly different book that could survive even the ordeal of having it read at one in the refectory.

## BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

### I. Suitable for general reading:

The Course of Empire—*DeVoto*  
 Out of the Blue—*Crosby*  
 Golden Goat—*Bruckberger*  
 Stars Over Bethlehem—*Wheeler*  
 The Life of Christ—*Ricciotte*  
 The Book of Fishes—*La Gorce*  
 The Case of the Grinning Gorilla—  
*Gardner*  
 The Best Cartoons from "Punch"—  
*Rosenberg*  
 How to Succeed in Business Without  
 Really Trying—*Mead*  
 Traitor's Moon—*Neill*  
 Late Arrival—*Almedingen*  
 Onward Mr. Casey—*Fitzgerald*  
 I Should Live so Long—*Bankson*  
 Trial Judge—*Botein*  
 If You Like Hazel—*Key*  
 The Complete Book of 20th Century  
 Music—*Ewen*  
 Complete Book of Etiquette—*Vanderbilt*  
 The Wonderful Country—*Lea*  
 No Secret is Safe—*Tennien*  
 Korean Tales—*Voorhees*  
 Abraham Lincoln: A Biography—  
*Thomas*  
 The Faith and Modern Man—*Guardini*  
 The Big Top—*Bradna*  
 Liberal Arts Dictionary—*Pei*

### II. Suitable only for adults:

#### A. Because of advanced style and contents:

The Golden Thread—*DeWohl*  
 Executive Suite—*Hawley*  
 Verdict in Korea—*Oliver*  
 Benjamin Disraeli—*Roth*  
 As They Appear—*Brown*  
 My Way of Life—*Farrell*  
 Dear Dorothy Dix—*Kane*  
 The Physical Phenomena of Mysticism—  
*Thurston*  
 How to Get Rich in Washington—*Bolles*  
 From Main Street to Stockholm—*Lewis*  
 Come As You Are—*Dean*

A Documentary History of the United  
 States—*Heffner*

The Big Change, America Transforms  
 Itself, 1900-1950—*Allen*

Men At Arms—*Waugh*

Adam Brunsell—*Armstrong*

Strange Empire: A Narrative of the  
 Northwest—*Howard*

Hemingway: The Writer as Artist—  
*Baker*

Blue Hills and Shoofly Pie—*Hark*

Sex-Character Education—*O'Brien*

The White Paradise—*Walcheren*

The Fearless Heart—*Bernanos*

#### B. Because of immoral incidents which do not, however, invalidate the book as a whole:

Follow as the Night—*McGerr*

Coins in the Fountain—*Secondari*

A Time Outworn—*Mulkerns*

The Loved and the Unloved—*Mauriac*

Confessors of the Name—*Schmitt*

Steamboat Gothic—*Keyes*

The Curve and the Tusk—*Cloete*

To Live as We Wish—*Aldanov*

It's Different for a Woman—*Ward*

Honey Seems Bitter—*Kiely*

### III. Permissible for the discriminating reader:

Light on a Dark Horse—*Campbell*

The Woman with the Whip—*Flores*

A Stranger Came to the Farm—*Waltari*

Walt Whitman: Thinker and Artist—  
*Briggs*

Brain Surgeon—*Sharpe*

Stalin—*Bassaches*

### IV. Not recommended to any reader:

The Best Thing That Ever Happened—  
*Leslie*

A Personal Jesus—*Sinclair*

Caroline Hicks—*Karig*

Empress of Byzantium—*Mahler*

The Devil Rides Outside—*Griffin*

Laughing to Keep from Crying—*Hughes*



## Lucid Intervals

Wife: "Well, what excuse have you got for coming home at this hour of the night?"

Husband: "Well, my dear, I was playing golf with some friends."

Wife: "What! At 2 A.M.?"

Husband: "Sure. We were using night clubs."

"All who want to go to heaven rise," shouted the evangelist.

All rose except one old man.

"Don't you want to go to heaven?" asked the preacher.

"Yeah, but I don't want to go with no excursion."

"Where did you get that shiner? Did you walk into a door?"

"No, I was just teaching my wife to drive."

"And is that how she appreciated your efforts?"

"Oh, it wasn't that. I told her to release her clutch and she took both hands off the wheel."

Upon entering a saddler's, a Scotsman asked for a single spur.

"What use is one spur?" asked the clerk.

"Well," replied his frugal customer, "if I can get one side of the horse to go, the other will have to come wi' it."

It was the familiar scene of the motorcycle policeman overhauling the pretty girl driver.

"Miss," he said (this time), "you were doing 80 miles an hour."

"Oh!" exclaimed the girl. "Isn't that wonderful for my first day of driving!"

A tall, dignified man joined the crowd in front of a bargain counter in an attempt to get a very special pair of stockings for his wife. He inched his way patiently but was buffeted here and there by women and made no progress.

Suddenly he lowered his head and barged through the crowd.

"Can't you act like a gentleman?" inquired a cold feminine voice at his elbow.

"I've been acting like a gentleman for the past hour," replied the man, still charging forward. "From now on I'm going to act like a lady."

"I say, Dad, do you remember telling me about the time you were expelled from school?"

"Do I? Ha! Ha! Great days!"

"Well, I'm telling you."

Mrs. Brown stopped to talk to a friend and her husband waited a short distance away. Finally, she rejoined him.

"H'm," he said, "and what was she doing all that talking about?"

"Business," replied his wife.

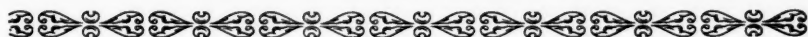
"Oh, yes, I know that," murmured her husband, "but whose?"

Political Speaker: "I'm pleased to see this dense crowd here tonight."

Voice from the Back: "Don't be too pleased. We ain't all dense."

Stranger—"I came here to make an honest living."

Native—"Well, you won't have much competition."



## THE APOSTOLATES OF LIGUORI

Here is a list of the various reading and teaching services that are offered to people the world over by the Redemptorist Fathers and their corps of helpers at Liguori, Mo. They are all non-profit and non-promotional, in the sense that they are intended primarily to help those who use them, not to advance any personal or private ambitions of those who offer them.

### *1. The Liguorian*

A monthly magazine dealing with the personal, human problems of people, in their relation to God, to their family, to their parish, to their work, to their country and to all their fellow-men. Carries no paid advertisements, no begging appeals, no house organ types of promotion. \$2.00 a year; \$5.00 for three years.

### *2. Perpetual Help*

A monthly magazine dedicated to maintaining and increasing devotion to the Mother of God, especially under her miraculous title of Mother of Perpetual Help. Reports on progress of weekly devotions to Our Mother of Perpetual Help in parishes, and on favors attributed to her intercession from all over the world. \$1.00 a year; \$5.00 for six years.

### *3. The Liguorian Pamphlet Office*

A publishing and supply house for leaflets, pamphlets and booklets, written by Redemptorist authors, designed to spread the knowledge of religious truth and to help individuals with their problems. List of titles and quantity prices sent to anyone on request.

### *4. The League of St. Gerard*

A spiritual organization set up under the patronage of St. Gerard Majella, widely known as patron of mothers, to win heavenly help for mothers in danger during pregnancy and at childbirth, and in the spiritual problems that mothers face today. Prayers, literature, medals of St. Gerard are sent free to those who request them.

### *5. Book Service Department*

A part of The Liguorian Pamphlet Office, this service will obtain any book from any publisher on order from individuals or libraries.

### *6. Missions, Retreats, Sermons*

The thirteen Redemptorists in charge of the above apostolate also preach missions, retreats, and give other talks and sermons in the time available to them over and above that due to their editorial and administrative tasks. Applications should be made well in advance because of already crowded speaking schedules.



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## **If You Read Nothing Else Read This!**

We are still saddened by the thought of the many individuals who wrote to us, in response to a question we put to them a few years ago about why they discontinued taking *The Liguorian*, in this strain:

"Because I don't have time to read anything. I'm too busy with housework, or earning a living, or raising a family, or building a home, or running a farm, or studying to get ahead in the world, to do any reading of the kind presented by *The Liguorian*."

You are cheating yourself if you who happen to read these lines still speak in that way. The years will pass, and your housework will be ended, and your farm will pass into other hands, and your children will leave you, and your ambitions will be fulfilled or dead. Then you will need something outside of and above all that you slaved for in the years gone by. You need that something now! You need it more than money and health and friends! You need thoughts about God and the love of God and hope in God! These you can have through good reading.

Change your course. Drop the excuses. Make time for a little good reading. You can have a few hours of it each month by taking *The Liguorian*. Write for it now, and read it. READ IT!

### **SUBSCRIPTION FORM**

Please send me *The Liguorian* for one year ☐ (\$2.00). For three years ☐ (\$5.00).

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